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FOREWORD

This year marks the seventieth anniversary of the opening of Protestant missionary work in Japan. The editors of the Year Book have tried to keep this fact in mind and in the third section of the present volume an attempt has been made to estimate the degree of the penetration of Japanese life by Christian ideals. The editors regret very much that two important articles in this section — the Contribution of Christianity to Education, and the Influence of Christianity upon Literature in Japan — were not received in time to be inserted in the 1929 edition.

The statistics while far from complete are much more accurate than those of a year ago. Even a cursory study of these figures will demonstrate to the reader that considerable progress has been made by the Christian movement in nearly every phase of its activities. For the first time in a number of years the Protestant missionary constituency has dropped below the 1200 mark. This only verifies what seems to be a general tendency; namely, a gradual decrease of the missionary force in this empire.

To all who by their contribution of time and effort have made this volume possible the editors extend sincere thanks.

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JAPAN

PART I

JAPAN TO-DAY — A GENERAL SURVEY

CHAPTER I

THE ENTHRONEMENT CEREMONY

An Interpretation of the Religious Values

Wm. H. Erskine

The most significant event of the year was the Enthronement of the Emperor. Nominally Japan has been ruled by Emperor Showa since the death of his father, Emperor Taisho, on Christmas Day, 1926, but in fact has been ruled by him as Prince Regent for five years previous, on account of the protracted illness of the Emperor. Thus the present Emperor has had a chance to win a place of deep affection in the hearts of the eighty million members of his family by his very democratic ways and interest in their needs. The Japanese were sincere and rightfully hilarious in acclaiming him their Emperor.

In 1915 the word coronation was used so as to have a terminology intelligible to the West,

but such a word does not express the real significance of the impressive ceremonies and symbolism in Japan. In fact no crown is used. The Emperor as High Priest is the only one worthy to represent the unseen, yet ever present ancestors, and so in the presence of the silent host of seen and unseen guests, *alone* he approaches the Holy of Holies and *announces* his *assumption* of the ancestral prerogatives and his acceptance of the three sacred treasures, the possession of which denotes authority in Japan. As High Priest, in his supreme glory, dressed in silken garments of sunrise hue, with a lacquered cap on his head and the priestly baton in his hands, he approaches the Unseen for their sanction and blessing in a unique ceremony unsurpassed in its solemn grandeur, its mystic impressiveness and its richness of symbolism.

Simplicity beautified, the dignity of silent reverence, mysticism intensified, first century ritual with twentieth century magic, occidentalized oriental pageantry, are phrases one could use in expressing different appreciations of the religious values in the Enthronement.

Its ritual was not Christian, nor was it Buddhist. Neither was it religious Shintoism. Its ritual was that of the official patriotic Shinto. No Christian or non-Christian church organization is recognized as representative of the Unseen to lead in this most religious ceremony. No Bible, Sutra, Koran, or other Sacred Writings were used as the symbol of authority nor as a proof of the sacred nature

of those vows in swearing allegiance and pledging loyalty to the historical ideals of Japan, yet the Emperor and the Premier exchanged sacred vows and pledges in a most religious and reverent way. Amidst a wealth of symbolism, after one year of mourning and purification and eleven months of preparation by rites and ceremonies filled with prayer, magic, and symbolic pageantry of the richest spiritual significance, the Enthronement took place in Kyoto, the old capital and still the religious center of the nation, during November and December.

The Enthronement is really a series of some forty-nine ceremonies focusing in three great public services, a fact well brought out in the three verses of the Enthronement song. There are thirteen rites in connection with the announcing of the dates of these three great days, the ceremonies before the Kashikodokoro, the Kworeiden, and the Shishinden, together with the reporting of these dates at the Imperial shrines and the offering of the sacred oblations. Eleven rites are necessary in the selection of the rice fields, the purifying of the fields and the laborers, the transplanting, the harvesting and presentation of the rice for the food and wine offerings. The number of ceremonies connected with the removal of the Kashikodokoro to Nagoya, and then to Kyoto, and then back over the same route are not included in the number forty-nine. There are four ceremonies in connection with the Assumption Service culminating in the Great Enthrone-

ment ceremony of November tenth, which is followed by the sacred dances, called O-Mi-Kagura, on the eleventh. Five ceremonies are set apart for the announcing of this Enthronement at the three shrines in the Kyoto enthronement enclosure, and the dispatching of chosen messengers to Government shrines on the twelfth. The two days of purification ceremonies and one day of soul pacification ceremony prepare for the Great Thanksgiving Service of the fourteenth. This is the most impressive of all the public ceremonies as the Emperor offers food and wine libations in a series of four ceremonies followed by the Shinto communion feast and the one service before the Yuki-den on the fifteenth just before midnight, and another before the Suki-den just after midnight. The Enthronement banquets are more of a religious feast than an Imperial banquet, and add to the number of ritualistic ceremonies. Then follow the closing ceremonies in Kyoto, the visit to the mausolea of the first Emperor (Emperor Jimmu), and of the last four Emperors, Ninko, Komei, Meiji and Taisho.

In all these ceremonies the emphasis of the same religious values worked out in Christian technique are to be seen in contrast. The deep reverence, the acts of purification, soul pacification, silence, midnight prayer, religious dimness, expectancy, communion with the Unseen, and then the social contacts with the seen, are some of the religious values brought forth in this series of patriotic, Shintoistic, spirit filled ceremonies.

From the selecting of the rice fields to the Great Thanksgiving offering, from the first announcement of the dates of the ceremonies to the final announcement that the ceremonies were successfully completed, every act was ritualistically prescribed in detail and religiously performed. The appeal was not to the Yaweh of the Jews, nor to the God of the early Christians, nor to the living Christ, yet who can say that the spirit of these three historically-approved-quest concepts of God was not present as the Japanese appealed to their Imperial Socius, their national group consciousness.

The reverential expectancy of the thousands along the line of march of the Kashikodokoro (the Japanese Ark) and the Emperor from Tokyo to Kyoto, a distance of nearly four hundred miles, is only an earnest of the heart throbs of the millions throughout the Empire who read and followed for months in detail by means of story and picture as given in the newspapers every thing connected with the grand and sacred ceremonies taking place throughout the Empire. They had read that a certain village had been chosen to grow the Yuki rice, and another the Suki rice; that one town is chosen to carry the sacred Ark or the Imperial Casket, preparing from their town of Yase the Yase boys to bear the Kashikodokoro; that another village grows the silk and another weaves it for the ceremonial robes; that one town dyes the difficult color scheme and another does the sewing of these sacred garments; that one town assists its village blacksmith to make the

sacred sword, and another molds the sacred metal trimmings; that one village sends carpenters to make the sacred Ark, and another their best craftsmen to construct the sacred buildings; that one village dredges the river for sand, another for gravel, a third prepares the streets in the line of march by cleaning, and still a fourth scatters the sand over the ceremonially cleansed streets for the Imperial family and the Kashikodokoro to travel upon. This "We" feeling was inspiring to each village and to each workman to sacrifice time and energy, skill and money for the honor of being called upon to participate even in a small way in the Enthronement ceremonies. Willing sacrifice and the community spirit are religious values here well grounded in the hearts of the followers of this religion of loyalty.

The eleven months of ritualistic preparation are followed by prayerful expectancy as the time draws nigh for the culminating services. Thousands spend the night in watchful waiting so as to have a place to worship the grand procession. Any one witnessing the march of the Kashikodokoro and the Emperor to Kyoto was not only impressed with the rich symbolism, the technique, and the colorful display of the pageantry, but more so with the hush, the silence, the reverent obeisance and the highest and deepest respect shown in every detail to the sacred procession. Then again one was impressed by the joy with which the officials and school children gathered in office or school and awaited the stroke of three that they

might express their joy in a hilarious and vociferous manner by echoing the Premier's banzai in a most democratic way. Thus loyalty expresses itself with silent dignity and then volubly to thank a kind Providence which has given them such a promising, vigorous, democratic and exemplary young man as their Emperor.

The three great days, the tenth, the fourteenth and sixteenth were proclaimed throughout the country when in a wonderful community spirit all, whether in Kyoto or not, sought to be in tune with the beautiful ceremonies in the ancient capital. The first of these was the Great Announcement Day, when the Emperor as high priest of the nation drew nigh unto the ever present fathers of the Imperial family to inform them that he had assumed possession of the three sacred treasures, the Sacred Mirror, the Sacred Jewel, and the Sacred Sword, the insignia of Imperial authority. The appeal to the unseen and the symbolism of the sacred treasures add a touch of mysticism to the whole and deepen the religious life of the loyal Japanese.

The second of these great days is the Enthronement Day itself, when the Emperor and the Empress ascend the August High Thrones in the presence of the ministers of state, members of the Imperial family, official and non-official guests of the occasion, both Japanese and foreign. (The presence of so many foreign representatives as well as the fact that the doyen of the diplomatic corps was Ambassador Solf who has been in Japan so long

and is a great lover of Japan and things Japanese, greatly pleased the Japanese nation.) Then again this ceremony marks the first time that the Empress sat with the Emperor on the Enthronement thrones. While the throne for the Empress was prepared in the Taisho ceremony, Her Majesty's approaching accouchement prevented her from active participation or even attendance. Thus in this day's ceremony womanhood is enthroned and regard for her personality is enhanced. Not only is the social significance of woman recognized but there is also along with the Bushido spirit of men in a patriarchal family consciousness, *a Bushido spirit of women*, and the national life is more than ever recognized as being made up of honorable men and honorable women. Woman sufferage may be a long way off but it is coming. The socialization of the national consciousness of the family is given a pre-eminence needed in the fast democratization going on in Japan.

The Imperial Edict given out at this ceremony promised adherence to the progressive policies of his grandfather, Meiji Tenno, and his father, Taisho Tenno, and appealed for the advance of education throughout the land, for the seeking of the best throughout the world, and prayed for the best of relations with the nations of the world. The Premier representing the thousands of guests and the millions of loyal sons and daughters within the Empire and travelling in foreign lands, responded in a congratulatory address and promised the faithful allegiance of the Japanese nation to

his leadership, and their co-operation in the accomplishment of the tasks and in working toward the ideals he had so graciously set before them. Premier Tanaka, then turning towards the people present, raised his hands and shouted "Banzai!" and that shout with the response was echoed and re-echoed throughout the Empire in three simultaneous shouts by the Kyoto-facing millions in joyous devotion.

The third ceremony was the Great Thanksgiving, known as Daijosai. The usual thanksgiving day was dispensed with this year and this great Thanksgiving became the center of a very important religious ceremony of the Enthronement. The Great Announcement might be called an appeal to the ghosts of the past and could be mere form and very shallow to those who do not believe in the communion of saints; the Enthronement ceremony, the appeal to the present, with the temptation to display and pomp, obnoxious to the socialistic minded who do not want to honor the national hero; but the Thanksgiving ceremony was an appeal to the future wherein the symbolism of a great change was worked out and humility, dependence and heart-searching were emphasised as guidance was sought to face the unknown future, for only in the faith of a Jimmu or an Abraham can men journey toward the promised land.

The three days preceding the Great Thanksgiving were spent in purification rites and in soul pacification ceremonies in preparation for this midnight communion service. In this ceremony Japan

was carried back historically to pre-Chinese cultural days of the first century customs with only pine fires to light up the midnight darkness, with two huts of very crude simplicity to mark the transition from hunting to agriculture; now to signify the change of High Priest. The priestly procession approaches to weird music on ancient instruments. A pause and the Emperor, in the midst of this midnight dimness and stillness, alone advances toward the altar and bows in silent prayer. The deathlike stillness grips the reverently bowed guests as they see His Majesty disappear, and they too pray, silently breathing a prayer to God, in as complex conceptions and with as many names as it is possible to imagine, "but to Him in whom we live and move and have our being," a real prayer for the Emperor.

Then follows the communion with his ever present Sires, and the offerings of the Omiki, honorable sacred wine libations of black and white and the food offerings together with the eating therefrom by the Emperor with the ancestors. The service lasts from twilight to dawn.

The foreign guests were given a chance to see the most sacred things in Japanese national life and history, and it made a deep impression upon them, some returning with a feeling similar to that of the Protestant Christian after a very helpful communion service, or the Roman Catholic after the holy pageantry of the eucharist. Prayerful communion, contact with the Unseen, our representative approaching the invisible, the humble seeking of

guidance, participation in such a communion service as the Daijosai lifts one out of self into eternity. All these have religious value.

To celebrate the completion of the three Great Ceremonies feasting became the order of the day and we are happy to find the religious note in these Imperial banquets in Kyoto. The High Priest who alone partook of the emblems in the communion service now shares his blessings with his people and guests. These feasts became very democratic and were graced by the actual presence of their Majesties. So remarkable was this that the newspapers announced in bold type that their Majesties had presented themselves five times in one day to their beloved people. This series of banquets also marked the increasing democratic tendencies in Japan, for not only did the Emperor and Empress grace these banquets of state, but the very democratic prince, His Highness Prince Chichibu, with Her Highness Princess Chichibu, attended a reception in a private home in Kyoto and again presented themselves at the banquets given by the Japan-American Society. If the significance of Emanuel, God among his people, is a religious value, then the new impulse of the Imperial family to overcome the former aloofness and to mix with and be one with their family, the Japanese nation, shows the marked socialization of old religious customs. It should be noted that later in Tokyo His Imperial Majesty refused the shelter of an umbrella during a review of the Young Men's and Young Women's Associations, "while his young folks were walking in the rain."

Of special interest at these Imperial banquets in Kyoto was the presentation of the Go Sechi no Mai, Enthronement sacred dances, by five of the eight trained daughters of the aristocracy of Japan. This was the reproduction of some of the agricultural dances of old Japan. The use of maidens in the dance may suggest magic and the magical rites of fertility, but we must not lose sight of the purity concept, a nation with clean hands and a pure heart is blessed of the gods, nor of the serious effort to keep the dances of the Enthronement above the level of the Geisha, who are waning in their popularity as entertainers of the best in Japan. In these dances we see the purity of maidens used as pleasing to the gods and an appeal to the historical continuity of the national life.

The last few days in Kyoto were spent in a series of ceremonies and processions to shrines and Imperial tombs. After a special procession to the Ise Grand Shrine, the head Shrine of the patriotic Shinto cult, visits were made to the mausolea of five Emperors, the first Emperor, Jimmu Tenno, and the four preceding Emperors, Ninko, Komei and Meiji, then after the return to Tokyo, to that of Taisho Tenno. This was done to acknowledge their part in the present-day achievements of Japan, as well as to demonstrate the fact of the historical continuity of the oldest ruling dynasty in the world to-day.

The "We" feeling was greatly strengthened in the Enthronement ceremonies and processions, as the people were given a chance to behold the

Emperor and he gladly and graciously mingled with his people and showed his interest in them and their activities. Four days were given over to grand reviews in Tokyo after the religiously triumphant return to the capital. The Young Men's and Young Women's Associations had a day and performed before their Majesties, the first public appearance of young girls before the Imperial Household, for on this day High School boys and girls were reviewed. The Army had another day for their review, the ex-soldiers and ex-officers had another day and the fourth was given to the Grand Naval Review in which several foreign warships took part. The Firemen's organization made up of both men and women firefighters made a special feature of their annual performance, the sixth of January, which was graced with the Imperial presence. In all these acts of the Emperor, he is developing the " We " feeling which is binding the Japanese nation and ruler in a mutuality of interests and a wonderful interdependence in the common task.

If sharing with others the bounties of a gracious Providence is a religious value of the Enthronement ceremonies, then the Imperial munificence at this time shows a value of interest in and sympathy for suffering and a longing to give hope and a chance to the unfortunate ones in his family of eighty millions. A million and a half yen were given for work among the poor and needy. Gratitude and appreciation for services rendered was shown in the many titles of nobility raised, and in

the recognition of the merit of others, and still others have their contribution to the nation's progress publicly proclaimed. Religious workers, educationists, dutiful sons and daughters, faithful wives, and loyal servants were remembered and commended on this Enthronement occasion. In addition one hundred and forty thousand prisoners received the benefit of the amnesties either by commutation of their punishments, reduction in the number of years of imprisonment, or the restoration of their privileges. Forgiveness and the granting of hope to a lost and weary soul is certainly not only pleasing to the father of the Japanese people, but to a greater extent, to the Father of all men.

While we have not tried to show this or that as of Christian influence, our life among the Japanese shows us clearly that the spirit of Jesus of Nazareth is permeating the life of the people, that only an historical view will show how His life is becoming their ideal, that only a proper appreciation of the historical ideals and background can make us worthy servants of the Father of our Lord Jesus Christ in helping Him win Japan to the Jesus way of life.

The Enthronement has proven Japan to be a happy and an united nation struggling to make a place for herself in a peace loving world. May a kind Providence help and guide her in carrying out the Imperial will as set forth in the Enthronement Edict to work for and to co-operate with the best in other nations to bring about peace and

goodwill in this war-weary world of ours. The writer feels that some day, not far distant, the world leaders will learn to say of the Japan we love, "Blessed are the peacemakers."

May we close with our translation of the Enthronement Song as arranged to be sung to the Japanese tune written for the occasion.

Throne of sacred treasures three
Blest since heaven's age,
Guide our noble Prince this day
Who now accepts thy rights
With great dignity and pomp,
Midst our millions joy
Acclaiming him their ruler
This enthronement day!
Banzai! Banzai!
Ban-Banzai!

Blest by rites the sacred fields
Yield libation's wine
That our noble Prince my serve
His e'er present Sires
Giving true thanksgiving now
As in days of yore,
With them in prayer communing
This enthronement day!
Banzai! Banzai!
Ban-Banzai!

Thy Imperial Fathers' sons
Led our land and men,
Upward, ever on and on,
Ancient ways renewed,
Daily our ideals served,
Brought prosperity,
Lead on, O Prince, we welcome
This enthronement day!
Banzai! Banzai!
Ban-Banzai!

CHAPTER II

POLITICAL EVENTS DURING 1928

G. S. Phelps

Universal Manhood Suffrage

On February 20, 1928, nine million voters went to the polls for the first time to share with three million and a half other voters in the responsibilities of government under the new Universal Manhood Suffrage Bill. Foreigners resident in Japan were much impressed by the widespread interest manifested in the election. Posters on walls and fences presented the respective merits of the opposing candidates, public meetings were held and newspaper publicity was widespread. Personal solicitation and bribery were forbidden by law.

The results of this first election were disappointing to many liberals who accused the Government party of intimidation and deception, but to the impartial observer the campaign was educative to the enlarged electorate and marked progress in political evolution. The Government party (Seiyukai) won 221 of the entire 466 seats while the chief opposition party (Minseito) won 174. The balance of the seats went to various independent groups of uncertain intentions but it is probable

that the Government will win to its support enough of these independents to insure a safe margin when a vote of non-confidence is introduced at the coming session of the Diet.

Peace Preservation Law

Next in importance to the election itself, and to the stirring events in connection with the Imperial Enthronement, was the promulgation on June twenty-eighth, by Imperial Ordinance of the Revised Peace Preservation Law, an emergency measure to strengthen the arm of the Government in dealing with radical propaganda and communistic infiltration. The Bill itself is the result of the increase of radicalism among students, the spread of communism among laborers, and of social and economic unrest among the rural classes. One suspects also that the Bill won some support from many of those who feared the outcome of the extension of the suffrage to the masses.

While the provisions of this law seem reactionary to foreign observers, the debate regarding it, first within the Privy Council where it was passed by a vote of 24 to 5, and later in the Diet itself during interpellations of the Government, showed a growing sensitiveness of the public conscience to autocratic political procedure. The chief issue raised in both the Privy Council and in the Diet was as to the use of an Imperial Ordinance to put into effect so stringent a measure without submitting it to the Diet for approval, as provided for in the Constitution. Following the promulga-

tion of the Law, a movement was begun among Minseito (chief opposition party) members to amend the Constitution to limit the power of the Privy Council with respect to Imperial Ordinances.

Imperial Ordinances

This question of the use of the Imperial Ordinance frequently cropped out during the year. It is symptomatic of the contest between the liberals and the reactionaries and bids fair to become a major issue. The liberals say its use is permissible only during the recess of the Diet, when national safety requires emergency action. The reactionaries talk about "Emperor-centric foundations" of the Empire, trying to screen a narrow nationalism by a show of patriotic platitudes.

Two incidents will illustrate the nature of this controversy. In June, Dr. Mizuno, the able Minister of Education, resigned as a result of a difference of opinion within the Cabinet. His loss would have been irreparable to the Government. Within a few hours it was announced that the Throne had intervened to command Dr. Mizuno to remain! This caused a sensation which later explanations did not allay. Did the Premier use the Throne to safeguard his own political prestige? Many newspapers, a group of seventeen University professors and a majority of the House of Peers believe that he did. However, the interest of a foreign observer lies not in the pros and cons of constitutional procedure but in the fact that the issue is being vigorously debated.

Another incident which shows the strength of this reactionary sentiment was the furore caused by a small section of patriots over the use of the phrase "in the name of their respective peoples" in the Kellogg Pact. By signing it as it stands, the Japanese Government, so say the reactionaries, denied the fundamental principle of the Japanese state which bases all authority not upon "the people" but upon the Throne. Only the fear of complicating foreign affairs saved the Government from serious attack because of this incident.

Social Unrest

It is easy for a foreigner to exaggerate the significance of provincial events but one cannot ignore the startling succession of riots by farmers in several regions, the mob action at Miyazaki in the south, where provincial and police authorities were defied, the alleged spread of "communism" in the army and the frequency of school strikes. No less than six schools were involved during the week ending June 30, 1928, as reported in "The Japan Advertiser." There were also many attempts at a direct appeal to the Emperor.

"Dangerous Thoughts"

Wholesale arrests followed the promulgation of the Peace Preservation Bill, including 190 "communists" in one round-up, 270 members of a radical labor party and small groups of students.

Here again the foreign observer may not fully share the nervousness of Japanese officials over

evidences of "dangerous thought." Without doubt there is abroad a new spirit of unrest but this social distress may be only the birth pains of a new order which the nation is bringing forth.

The careful observer sees like symptoms in other sections of the national life, for example, the turmoil in the Diet, the Tokyo Municipality scandal, where nearly half the members of the City Assembly were in jail for graft, the so-called crime wave, and the dishonest practice of certain bank officials. To the believer in democratic processes, it is not the existence of these evidences of maladjustment to a new order that is noteworthy, but the discovery of them by a virile public and an increasing ability on the part of the Government to deal with them in an effective way.

Such constructive processes actually may be seen in a series of events notable in themselves and significant of the widening current of rejuvenating political influences.

Foreign Relations

In foreign relationships the Tanaka cabinet has had a mixed record of embarrassment and triumph. Early in the year the Premier, as his own Foreign Minister, reversed the liberal Shidehara policy towards China and announced a "positive policy," whatever that might mean. On April nineteenth the Government despatched a division of troops to Shangtung to protect Japanese residents and interests. On May third the Tsinan incident occurred

and on June fourth Marshal Chang Tso-lin was killed by the blowing up of his train. Though the Japanese Government seemed to have a good alibi for that deed, persistent refusal by the Government to make a public explanation encouraged its enemies both at home and abroad to impute to it embarrassing implications.

The alleged "advice" to the new Marshal, young Chang Hsueh-liang, not to raise the flag of the Nanking Government over the Three Provinces, created a feeling of uneasiness and resentment in China. This and the Japanese Government's warning against disorder north of the Great Wall caused the world to wonder if the "positive policy" meant the establishing of a Japanese protectorate over Manchuria, which wonder was not satisfied by the Premier's denial of such purpose.

In spite of these untoward events and the abrogation of the Sino-Japanese Treaty of Commerce and Navigation by the Nanking Government, unabated efforts of the two Governments to come to an understanding had made such progress that with the close of the year there was much cause for optimism regarding improvement of relationships between these two great nations.

More pronounced was the great advance in international relations signalized by Japan's participation in the Kellogg Peace Pact which was signed in Paris on August twenty-seventh.

Reform Movements

Another sign of progress was the growing

strength of reform movements. A temperance campaign to raise the juvenile drink age limit to twenty-five years won wide support. The anti-prostitution movement has seen the licensed quarters abolished in four additional provinces. The feminist movement has reached astonishing proportions, having won for women's suffrage the avowed approval of all three major parties which makes this an imminent national political issue.

Religion, too, has enjoyed special political attention through the debate of the proposed "Religious Organizations Bill" which recognizes Christianity on full equality with Buddhism and Shintoism, the spread of radicalism based upon a materialistic philosophy, have turned many thoughtful statesmen to religion as a fundamental basis for national life.

Trial by Jury

This chapter would not be complete without recording another outstanding event, alike of social and political significance. On October first the Trial by Jury Act went into effect. Trial by jury is optional in criminal cases not involving major offences. Up to the end of the year, that is, after four months of operation, only twenty-six cases had gone to the jury, of which six were adjudged "guilty" and four were appealed on the basis of alleged "prejudice of the judges in charging the juries." This seems to be a small number but it should be remembered that the people and the officials alike are unfamiliar with jury procedure

and it will have to win its way. In principle it widens the margin of safety of the rights of the people.

CHAPTER III

LIVING CONDITIONS IN JAPAN IN 1928

P. G. Price

The temperature and pulse of a nation can be most easily measured by the death and infant mortality rates. Improvement in national well being, that is, in regard to income, wages, sanitation, medical attention, education and organization, is sure to be registered in the mortality tables. The figures for Japan are as follows :—

	1923	1924	1925	1926	1927	1928
Death rate per 1,000 popul.	22.8	21.2	20.3	19.2	19.8	20.0
(1) Infant death rate per 1,000 births.	163	156	142	137	142	152

The important thing to see is not the actual rate but the drift. Though 1927 and 1928 shows a turn for the worse, still on the whole there is some improvement. As to localities, Ishikawa Ken with 207 had in 1927 the highest infant death rate and Miyazaki Ken the lowest with 104. Tokyo with 122 is much more healthy than Chiba, a neighboring Ken, with 160. Osaka is far behind

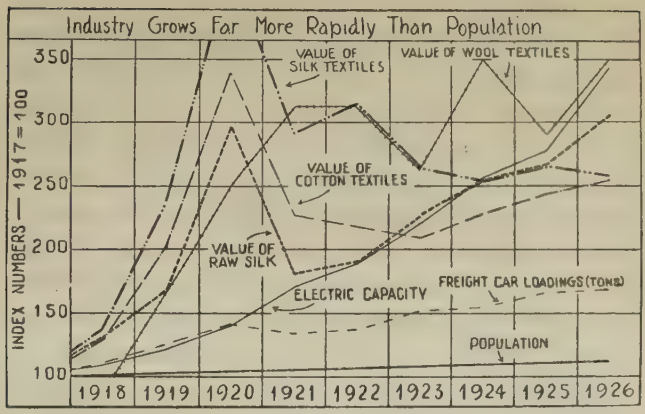
Tokyo with 177. While the general trend is for the better, Japan is still far behind most Western nations. The English death rate in 1926 was 11.36 and the American death rate was 11.8 in 1925.

Depression and Over-population

Readers living in Japan with the cry of depression and over-population ever in their ears will be surprised to read the following quotation from the 1928–29 Japan Advertiser Annual Review :— "Since the great boom year of 1919, industrial production has risen 83 per cent. Foreign trade volume, in terms of the 1914 purchasing power of money, has advanced 31 per cent since 1919. Freight loadings, which constitutes an excellent index of domestic business, have jumped 29 per cent over the same period." Nor is that the whole story. Agreements for limitation of production, to keep up prices, prevent the nation from producing more. Not only has production increased but the value of the product has also, as will be seen from the following chart reproduced from The Japan Advertiser Annual Review.

Even in agriculture there is also an increase in production. Take rice for an example. Starting at 1883 and rating that year at 100, 1924 produced 180 and 1927, 188. This is a rate of increase greater than the increase in population.

Post Office savings have also greatly increased both as to number of depositors and amount



deposited. As to wages they are 2 points lower than the boom year of 1924 but the wholesale prices are 16 points lower giving wages an increasing buying power.

Putting all these facts together we must conclude that in spite of the talk of depression there has been a real rise in living conditions of people in general.

The Psychological Condition

Psychologically speaking we are still living in a depression. In addition to the poor who always suffer want, there are other classes experiencing great privation, and this casts its shadow over the whole nation.

The storm center is not the city as one might expect but the rural districts. From 1925 on, towns and cities with 5,000 or more people have

over one-half of the population. The figure[2] for that year was 55.78%. Comparing the census returns of 1920 and 1925 concerning towns and villages under 5,000, we find that there has been an average annual decrease of 153,489. During the same period, the nation as a whole had an average annual increase of 753,754. We see then that not only are the rural districts losing 153,489 each year but also their natural yearly increase which should be about 339,089. Putting these two figures together the annual migration from the rural districts is 492,575 or in round numbers 500,000. Many of these are young men and women but there are also a considerable number of tenant farmers who have got into debt, being unable to pay the landlord over half their yearly product in rent. Stimulated by the growing influence of the city, they have become possessed of desires for new comforts and hopes for the higher education of their children. In the tenant class the weakest economically are forced to quit the farm and take their chances with the crowd which stand before the factory door asking for work. We see in progress in this country the same shifting of population that has so largely depopulated the countryside in England. The economic basis for this is that neither in England, America or Japan is the farm capable of as rapid increase in production as the factory.

The year 1929 in Japan finds us with a great

[2] Japan Year Book 1929—Page 46.

agrarian problem. The rural districts are the real storm center. Peasant Unions to secure lower rent or to resist payment of rent have been formed. Of late, these movements have been led by the left rather than by the right. Unrest is very widespread. In some prefectures, such as Osaka Fu, Niigata and Gifu, it has been much greater than in others.

That is the rural side of the problem. The other side is an army of 500,000 new people from the country each year looking to industry for support. In spite of the increase in production, this is beyond the power of industry to absorb and it operates to keep down wages and forces the less efficient or the unfortunate nearer the slums.

There is still one more element. It is numerically small but psychologically important. From the time of the boom after the war, it became financially possible for many new students to attend college. When they graduated the slump had already come and there were not enough places for them. This has been a very distressing thing not only to the student directly concerned but the unrest in society has been greatly augmented. It is beyond the limits of this article to discuss the form this unrest is taking politically and industrially.

To sum up, what shall we say is taking place in Japan to-day? I think we are justified in making the following statement, vastly different as are the conditions prevailing in the United States and

Japan, the same phenomenon is taking place, viz. the increase of unemployment in spite of increase in production.

Strikes and Tenancy Disputes

There has been a great increase in the number of strikes in the factories[3] from 220 in 1923 to 495 in 1926. Tenancy disputes likewise increased from 408 in 1922 to 2,208 in 1926. In 1928 the most bitterly contested strike was in the Noda Soy Factory. It lasted 218 days ending April 20th, 1928. The employers won a very costly victory. Their losses were ¥3,000,000.

The Seamen's Union won a victory over the shipowners in the seamen's minimum wage strike but it is doubtful if the settlement is permanent.

The Government's attitude to unions and strikes has become much more sympathetic since the war. Unions are not yet officially recognized because the Trade Union Bill failed to pass, but indirectly they are recognized by the Government.[4] From July 1st, 1926 the bill concerning the conciliation of Labour Disputes came into force. This applies to industries in the public utility field or if both parties make an application, to any industry.

However, radical movements aimed at changing the National Constitution or condemning private

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[3] Japan Year Book 1929—Pages 196 and 264.

[4] Labour Condition In Japan—Harada, page 243.

ownership are held very strictly in control by the Peace Preservation Act of 1925.

On account of the very serious Communist plot of 1928, the death penalty may be now applied for infringement of the Act. The reader can infer from this how serious the situation is viewed by the Government.

As to the attitude of employer and employed and vice versa, there is very much to be desired. The employers are paternalistic in many ways and resent any interference by the employees. They do not understand Labour Unions and find no place for them in the industrial organization. On the other hand the employees, led very often by extremists, are not in a mood for conciliation. Recently they have become more rational and their aims more concrete.

The Slum

On the outer rim of the labour problem, are a great number of people who through sickness, lack of training or low grade mentality are unable to compete for a decent place in industry. They drop into the slums of the city and exist as best they can by rag picking, cart pulling and sweat work in their little hovels. Their children play in the dirt in the narrow lanes between the long rows of houses. The Osaka destitutes are said to live mostly in two storey houses, each storey of course being used by a different family. The Tokyo slums are mostly one storey.

According to an investigation undertaken by the Social Department of Tokyo Fu, there are about 62 general sections in Tokyo where destitute people live. They are nearly always in low lying and unsanitary places. Many of these houses are 3 mats or $4\frac{1}{2}$ mats ($6' \times 9'$ or $9' \times 9'$) built together in long rows. Increasing value of property due to better sanitation, new roads or street car lines forces the poor out to cheaper quarters. Hence the slums are always on the move even though it be at a snail's pace.

Until recent years Japanese Society relied upon family solidarity to handle the problem of poverty, but the Japanese authorities are now realizing that whatever merits the family system may have in rural life, it is quite inadequate to meet urban industrial conditions. In the last ten years we have seen a rapid growth of schemes for housing, markets, eating houses, free dispensaries, better sanitation, day nurseries and settlements. The abolition of the slum has become a distant but definite objective.

Characteristics of Japanese Industry

From a social point of view there are certain characteristics of Japanese industry that should be noted.

1. Female labour is 52.3% of the total force.[5] 80% of these women are employed in textile factories.[6] They are mostly factory girls working

[5] Japan Year Book 1929—Page 255.
[6] Labour Condition in Japan—Harada, page 119.

only a year or two to save money for marriage or to help the home.

2. Over 500,000 girls live in factory dormitories, where their living conditions and their freedom is under the control of the employer.[7]

3. 263,132 or 13.7% of the total labour force are children under 16. Of these 223,279 are girls.[8]

4. Long hours and night work especially in the textile factories where women and children's work prevail. In 1927, the average was 10.23 and in textile 11.16 hours per day. This is far away from the 8 hour day.[9]

There is one strange phenomenon in the industrial life of this nation which the reader would do well to note with special care. That is, that industry, which is now and must become more and more the wealth producer, depends to a very large extent on the labour of young women who work only a short period of time and can thus acquire little real skill. Long hours, night work and the conditions of employment are such that permanent injury both physical and moral is inflicted upon the future mothers of this nation.

The creation then of a more permanent work force, the reduction of the hours of work, the abolition of night work, the increase of the age limit for children permitted to work, are therefore urgently needed to put Japanese industry on a sound basis. While the Government can hardly

[7] Labour Conditions in Japan—Harada, page 123.
[8] „ „ „ „ „ „ 115.
[9] Bureau of Statistics Imperial Cabinet 1927.

escape responsibility for the evils in the present industrial system, there is no doubt that the living conditions of the people in the age before factory industry began were much worse than to-day. There has been a tremendous rise in the material standard of life of the people as a whole. The policy of the feudal period was to let the peasant keep only just enough to exist on, which meant the very plainest food and clothes. The Government may justly claim that its industrial policy has been a great material blessing to the masses.

The relation of the Japanese Government to industry is a thing not easily understood by Western people. The opening of this country to factory production was not the breaking into industry of individual Japanese adventurers. Business and the making of money was an abomination to the feudal Japanese. Modern industry in its beginning and to a great extent yet, is indirectly a Government enterprise undertaken to get the necessary funds to make Japan able to stand up with other nations. In establishing new industries it has often been the government which financed the initial experiment. Industries necessary for national security such as iron are subsidized by the Government.

Be that as it may, it has become urgently necessary to view industry not only from the point of view of the amount of production but of the welfare of those bearing the industrial burden.

The Government Plans

We will be led astray if we imagine that the Government is ignorant of the evils in the present system or is indifferent to reform. Plans are already being put into operation and others will follow which in time will do much to raise the living standard of the masses.

(1) The Government is trying to remedy the evils existing in industry by tightening up and widening the application of the factory acts. In 1926 the minimum age of employees was increased from 12 to 14. From July 1st, 1929 the age limit of protected workers will be raised from 15 to 16. The maximum number of hours of work with certain exceptions is lowered from 12 to 11. Night work after June 30th, 1929 is prohibited from 10 p.m. to 5 a.m.

(2) Regulations issued in 1927 providing for sanitation, fire protection and better construction of dormitories have been further extended by the recent Diet.

(3) The Health Insurance Act of 1925 is being extended and should prove of increasing value as the nation becomes more industrialized.

(4) At the recent session of the Diet (1929) a new poor law was enacted aiming at wiping out the slums. This will not come fully into force for 3 or 4 years yet.

(5) There are of course the numerous welfare agencies aiming at bearing the burden of the poor.

Some of them are under direct Government control but many are private institutions subsidized by the Government.

There have been no proposals as yet to deal with Widows' pensions or Old Age pensions but I am told that these are also in the minds of those who do the social engineering for the Government.

Progress moves all too slowly and those who suffer in the great transition period deserve our sincerest sympathy and help.

The decrease by one-third in the coal industry in England has had a profound effect on the whole nation. There is in Japan a much greater and more fundamental change taking place, the migration of hitherto peasant people to the cities. At the points of friction of this movement there will be much to do for well wishers of this great nation.

Strangers Within Our Gates

Even such a brief survey of social conditions as this is, it should not be concluded without some reference to the strangers among us. I refer specially to the Koreans, the Chinese and the Eta. In 1925 there were 136,709 Koreans in Japan and about half a million in 1928. Koreans have a lower standard of living than Japanese and work for a lower wage. Hence they aggravate the unemployment situation. Most of them have little education and do not understand the Japanese language. These people are strangers in a strange

land. Their feeling toward the Japanese is not the most friendly. Both races make their contribution toward this unfortunate emotional relation. Their needs are even greater than immigrants coming into America. Comparatively little is being done for them in the line of social service either by the Government or private enterprises. The recent opening in Tokyo of a great institution in Honjo is a sign for the better.

The immigration of Chinese labourers has been practically prohibited since July, 1899. The census of 1924 showed 5,911 Chinese. They were employed in street construction, hair dressing, domestic work and as casual labourers. Their number is too small to present any great social problem.

The Eta are not really strangers because they have been here for centuries. It is said that ceremonial defilement gave rise in the first place to social separation from the other people. In feudal times they were called outcasts but now, legally speaking, they have all the rights of Japanese citizens. The difficulty is not legal but psychological. Because of the strange prejudice against them they claim that it is difficult for them to receive advancement, no matter how well qualified they may be. Many of them have become quite well-to-do but in some villages the living conditions are such that it is no wonder the Japanese people desire to live apart from them.

The Eta are very sensitive and are quick to take offence. This has made work for them by others very difficult. Some villages are much more

open than others. There are about 1,500,000 Eta scattered throughout the various prefectures.

The Government has created a society called Central Reconstruction Association for the purpose of breaking down the barrier between the Eta and the ordinary Japanese. Their plan is largely an effort to create better public opinion and to develop a mutual understanding. They issue pamphlets and publish articles in newspapers. There is a branch of the society in each prefecture where there are Eta villages.

In dealing with all these people, whether Chinese, Korean or Eta, separated from society by race or custom, the Christian Church has an important part to play.

Our age is given up to the worshipping of tables, not tables of stone but tables showing tendencies and drifts. We have learned to measure changes in human living with as much complacency as if they were air currents or variations in rainfall. But how much do such tables reveal? A certain kind of information they do give but they obliterate the human side which is our chief concern. Unless the reader is on his guard, tables hide more than they reveal. The very idea of counting human beings by number is appalling. 152 dead babies out of 1000 births. 152 tragedies, and half preventable. Just think of one of them, a mother sitting helplessly beside her dying child. 100,000 families leaving the farm each year. See the "niguruma" loaded with their few belongings on the way to the station. They are leaving forever

the little plot their ancestors have cultivated, going out into the great uncertainty of the city. Who will measure their feelings or make a table which will express them!

500,000 girls in factory dormitories. Picture one of them. She leaves her country home with high hopes but is now sadly disillusioned. After a hard 11 hour day beside an inhuman machine, she throws her tired body on the bed. Unrelenting work has taken the gleam out of life for her. And yet we write 500,000 into a table and think we know.

The wheels of life grind slowly and there is always some one under them. So there is much work to do. Let us put our hands in where we can.

CHAPTER IV

RURAL PROBLEMS IN JAPAN

Motojiro Sugiyama

The term 'rural problems' has many possible interpretations. It may refer either to methods of agriculture or to the administration of rural communities, which administration includes politics, education, sanitation, finance, and a number of other matters. In a narrower sense 'rural problems' refers to the social problems of rural villages; and in a still more limited meaning, this term is liable to be used for the outstanding problem of the farmers — the question of farm rents, or for the peasant movement which is endeavoring to solve this and other problems. The scope of this article is limited to the social problems of the villages, especially as they connect up with religion. Even when we thus limit ourselves, the field is too diversified to attempt to cover in this brief article, which deals with only four or five of the more important issues. We begin with the paramount one, the matter of ground rent.

I. *The Problem of Farm Ground Rent.* The exorbitantly high rate of rental which still persists in Japan has come down from feudal days. According to a nation-wide investigation made by the

Kangyo Bank, in 1928, the following table has been prepared:

	Koku[1]	Yen
Rent of the best grade of rice fields, for one tan	1.27	¥25.60
„ „ middle „ „ „ „ „	1.03	¥18.47
„ „ lowest „ „ „ „ „	.77	¥11.96

In general the rent for rice fields is 50% of the crop and that of other farm lands is from 30 to 40%. The system of share-farming exists in Europe as well as in Japan, but with an important difference. In Europe the landowner furnishes the fertilizer and the tools. Moreover, he never expects to get as much as 50% of the crop. In Japan the landowner furnishes neither fertilizer nor tools. Therefore it is well within the truth to state that under such circumstances he charges an abnormally high rate in demanding 50% of the crop.

Since 1919 the tenant farmers have been more and more awake to this situation, and have been organizing the Peasants Union (Nomin Kumiai) as a movement to secure a reasonable reduction of the exorbitant rate. As a result, disputes between tenants and landowners have broken out throughout the empire, and the farm rent is gradually coming down. Rates differ according to the fertility of the land itself, but the general standard has been established that under present conditions it is proper for the landowner to charge for land rent from one-fourth to one-third of the crop.

[1] One koku is equal to 4.9629 bushels.

II. *The Land Problem.* This is far more difficult of solution than the problem of land rent, and is its fundamental cause. The high rate of farm rent may be attributed in large part to the fact that the area of farm land is very small as compared with the population. The total area of tillable land in Japan is only 6,067,015 cho (one cho is equal to 2.45 acres). Of that total, 3,102,012 is in rice fields, and the remainder, 2,965,003 cho is used for raising a variety of vegetables and other grains. This means that there is only about one cho for each farmer, or 2.45 acres. For each farmer's family there is about one cho plus one tan, or 2.70 acres in all to a family. Under such circumstances the landowner is abnormally powerful, and his power is confirmed by the civil law, which in Japan absolutely protects the landowner and gives no protection or privileges to the tenant. When disputes arise between the two parties, the landowner has recourse to the regulation called 'tachi-iri-kinshu', forbidding the tenant the right to cultivate the land. This is equivalent to an industrial lock-out, and works great hardships to the tenant.

This land problem is really the central issue in rural communities, and is becoming more and more difficult of solution. Even after the last dispute between landowners and tenants is settled, and the rights of tenants are assured by the passage of an equitable tenant law, the land problem will remain. Even though his small plot be his own, and he belong to the comparatively favored

class of peasant proprietors, the farmer who cultivates so inadequate an area as 2.70 acres cannot possibly provide for his family the abundant life. Under present circumstances, a farmer's family can hardly live decently on less than 2 cho 5 tan.

In other words, it would be necessary to cut down the farming population to about half of what it is at present, in order to make it possible for each farmer to properly sustain his family. As this is practically out of the question, the only thing that can be done is to develop industries in rural districts, withdrawing half of the population from farming for this purpose. Such a development of industries is actually taking place in many districts.

III. *The Problem of Population.* According to the latest census the population of Japan is somewhat over eighty-three millions. Fifty per cent of it is agricultural. If the most common estimate of the average annual increase, as one million, be accepted, half of this million, or five hundred thousand, is added annually to the population of the rural communities. For such a large increase to occur in an area already far too small for its population constitutes a serious aggravation of an already appalling problem.

Younger sons of the farmers are leaving the farms for the cities in large numbers every year, because there is absolutely no room for them to get their living through farming. This is leading to fresh problems in the cities. When capital is as stationary as at present, the unrestricted inflow

of population into the cities causes serious maladjustments. But however much a detriment it may be to the urban centres, the surplus population from rural districts is forced to flood the cities, where means of livelihood are easier to find.[2]

Emigration to sparsely settled districts inside Japan proper has been planned and encouraged; and emigration to foreign countries is actually though gradually taking place. But all this possible emigration is only as a drop of water to the great ocean. The ever-increasing rural population cannot be disposed of by an emigration policy. Birth control remains the sole recourse. Birth control is not yet very fully understood in rural communities, but is gaining ground among them.

IV. *The Labor Problem.* As has been shown, agriculture in Japan is so small altogether that it cannot employ a great number of laborers. According to 1920 statistics, the total number of agricultural workers is 3,120,000, of whom 1,800,000 are day laborers, 920,000 are seasonal laborers, and only 385,000 are employed the year round. As these farm laborers live together in families, the suffering caused by unemployment or slack seasons is not as great as the similar situation among city laborers. But, taken altogether, the need for redress is quite as great among rural laborers as among those in the cities. The

[2] According to Dr. Kagawa's investigations for the Home Department, 783,000 emigrate annually from rural districts to the cities.

reduction of working hours, and health insurance, for example, are needed as much in the country as in the city. And child labor, and the labor of women just before and just after child-birth, are especially urgent problems in the rural districts. The extreme economic depression of the farmers makes it necessary for a large number of children of school age to be at work. Child labor is worse in districts where there is much handcraft industries. Children in the cities are protected by the provisions of the factory law,[3] but there is no such restriction in the rural districts. Nor is there any organized protection in the country for women at child-birth. A movement for the protection of mothers before and after child-birth is a paramount necessity in the rural districts.

V. This leads to a consideration of other *Problems of Women:*

(a) *The factory problem.* A very large number[4] of girls are being sent every year from the farms to the factories. And although a small beginning has been made in Niigata Ken toward amelioration, through the organization of the Factory Workers Union, which has begun to provide for the protection of the factory girls who are its members,— in general the situation remains very bad. Because of the dishonesty of recruiting agents the factory girls all over the country are

[3] On July 1, 1929, the new law goes into operation, providing that children must not work in factories until the age of 14.

[4] Dr. Kagawa's investigation for the Home Department shows 330,000.

still suffering a multitude of economic and moral wrongs.

(b) *Marriage in the Rural Districts.* There is a marriage famine in the country! Very few girls will marry the poor young farmers who complain, not so much of their other hardships, as of this which seems to them the greatest, that they cannot find suitable life companions. All the girls have gone off to the city, in various occupations, as factory hands, domestic servants, clerks, etc. And of course where there are no girls the young men will not stay either. So more and more the farming districts get to be places where there are no young people.

(c) *Prostitution, etc.* Because of their terrible poverty, many families sell their innocent daughters to be prostitutes, waitresses or geisha. Statistics are lacking, but a reasonable surmise indicates that the proportion of those going into these nefarious businesses is greater from the country than from the towns. This problem of country girls, then, is the fundamental problem for the Purity Society, the W.C.T.U., and the Salvation Army in their work for the abolition of prostitution in this country. All their other splendid activities will count for little unless the issue is met at its source.

On a visit to the Shonai district of Yamagata Ken not long ago, I was told of a single village of only 230 houses which had produced 35 girls for immoral occupations. Country life must be improved and education increased, and the

standard established among country girls that their greatest shame would be to become a prostitute. That is the first step in an adequate policy of abolition.

VI. *Organization for Culture.* The occurrence of local strifes between villages for the possession of irrigation-rights, and of a variety of village problems, relief problems, etc., lead to the conclusion that there is practically no culture in the villages. Modern culture is city-centred. There is practically nothing that can be called culture in the country. And this fact makes it impossible even for the young people who have the vision of country life, to remain in the rural districts. There are, for instance, almost no physicians or hospitals,— no easy and safe means for obtaining medical treatment. There are no provisions for good recreation. And since the means for the abundant culture they desire are lacking, rural residents are a prey to dissatisfaction and unrest. Therefore the young people are driven to the cities. And in consequence the creative energy of the villages is decreasing, and their life is more and more destroyed.

CHAPTER V

THE STATE OF RELIGION IN JAPAN IN 1928

R. C. Armstrong

Religious conditions at any time are not easily described. It is especially difficult to give an adequate idea of the many primitive cults, religious denominations, sects, sub-sects, religious metaphysics and theologies which make up the mingling currents of religious life in Japan. Here in Japan, it is intensely interesting and instructive to meet with representatives of various religious systems, and hear men attempt to make reasonable religious ideas and practices which, in a more intolerant age, would have been rejected as empty superstition. Ceremonies which seem to belong to a former stage of development are presented with so much dignity and artistic appeal that they command the respect and interest of all tolerant intelligence. Take for example the case of two thousand boy scouts assembled in the beautiful grounds of a princely estate to honor the patron deity, "Michi-no-Omi-no-Mikoto, the symbolization of the three-legged crow"[1] who is

[1] This quotation is taken from The Japan Advertiser. For a full account of this incident see Aston's Nihongi. Vol. I., Page 116.

supposed to have guided the first Emperor in his conquest of ancient Japan. Of course, like many of the British symbols and traditions carried down with patriotic pride in national ceremonies, these primitive ceremonies, which were once essentially and vitally religious, are no more to be taken so much as expressing the religious situation as to represent the embodiment of national aesthetic genius. Even though they have still some religious significance for the masses, they are rapidly coming to be interpreted rather as expressions of the wonderful spirit of the Japanese people.

In an attempt to describe the religious situation in 1928, former methods of pure introspection are hopelessly inadequate. It is almost impossible for a foreigner who does not enter sympathetically into Japanese history and culture to understand the deepest religious sentiments of the people. It is necessary to adopt the method of the Behaviourists and study the response in behaviour to religious stimulus which, if effective, will surely make its influence clear in the conduct of individuals and society. It is all too evident from this standpoint that many of the beautiful ceremonies once so vital and religiously inspiring have lost much of their religious appeal.

Japanese people are being stimulated by religious and anti-religious ideas from all parts of the modern world. Without doubt, these stimuli receive as intelligent a consideration in Japan as they do in any other country. In this review it is impossible to overlook the stimulus received in religious

matters from scholars in Europe and America. Books are freely admitted to Japan unless censored for dangerous social and moral ideas. Books on religion, and opinions expressed about religion, find a ready response in Japanese thought, and undoubtedly affect conduct. Take some examples of a negative character: a recent writer says, "On the whole there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of slackness a lower depth: the average curve marks a steady fall in religious tone", (Prof. Whitehead). Another writer says, "If after this survey we turn again to religious doctrines we may reiterate that they are all illusions.....No, science is no illusion. But it would be an illusion to suppose that we could get anywhere else what it cannot give us", (Sigmund Freud). Add to these examples the apparent atheism among the national leaders of Russia, and their propaganda against all religion as an opiate which should be actively resisted and destroyed, and the negative conclusion of extreme behaviourist psychology that religion tends toward "being replaced among the educated by experimental ethics". (Watson). Under the influence of such authoritative stimuli and other equally strong negative religious stimuli, it is not surprising that there is a negative response toward religion in the minds of many scholars and students in Japan. One rumour states that nearly ninety per cent of the intelligentsia of Japan prefer to be classed as

non-religious. In any case there is a conspicuous hesitancy on the part of many educated men in all walks of life to personally express their deepest religious convictions, or adhere in any vital sense to any one religious faith. Like the rest of the modern world, Japan is passing through a religious revolution which demands a deeper and more fundamental analysis than has yet been given.

The present weakening of the old religious stimuli calls for serious consideration. It is not the purpose of this review to deny or affirm the truth contained in these negative forms of stimuli, but what does strike us as apropos is, that religious literature in Japan is hopelessly inadequate to cope with the situation. Religious leaders continue to propagate their religious doctrines largely in the same setting as in centuries now long past when they were vital and timely. For fear of being regarded as unorthodox, Buddhists, Shintoists and Christians alike fail to present the case for vital religious faith in a way calculated to counteract these negative tendencies. This weakness is not confined to Japan ; it is very pronounced among Christians in Europe and America. All religions have their heresy-hunting types, often more prominent in the press than the more earnest seeker after living truth and vital religious faith.

There are two kinds of direct religious stimuli in Japan as elsewhere, viz. conditioned and unconditioned. Conditioned religious stimuli in Japan predominate. Conditions are often responsible for

the attitude of the narrow educated specialist, who is awake to the elements that condition religion, but fails to penetrate beneath the surface to the deeper unconditioned reality of pure religion. In Japan the soothsayer, the diviner, the fortune teller, and the priest appeal to superstitious fear in order to make people who live in the "cave of ignorance" more responsive to their message. Graphic pictures of Genshin Sozu's hell and heaven and images of Emma, the chief judge of hell, weighing culprits, are still to be seen in sacred places to impress the masses in a manner not unfamiliar to the West. The idea, that a neglected fox shrine in the center of a modern Japanese city should account for disaster, does not surprise the worshipper of the fox god. But it is a surprise to strangers to see intelligent Japanese paying their respects before a fox shrine: or to see a group of prominent guests being ceremoniously purified before entering the precincts of an ancestral shrine.

Religion in Japan is conditioned by other forms of emotional appeal. Most conspicious of all is that of loyalty and the national "condition" resorted to in order to control so-called dangerous thought, or to make the labourer and the tenant farmer more submissive in bearing burdens otherwise unbearable. This kind of condition recalls the appeal to the oppressed people of England during the Napoleonic wars in the early days of the industrial revolution, when, for the sake of the country, labourers were appealed to, to bear the

unbearable in order to increase national industry, while the products of their slavery went into the pockets of the favored capitalist class until men like Shaftesbury, Cobden and Bright, inspired by purer ideals, brought relief to them from their oppression. Under such social conditions it is not strange that Soviet propaganda against religion as "opiate" appeals to many red-blooded students in Japan who are not prevented by the "sanctity of religion" or the "majesty of law" from thinking, what they cannot help but think, so long as they feel that the religion promoted is merely "conditioned" as a tool of authority for a political purpose, and does not represent the deep religious convictions and faith of statesmen and educators themselves.

In the unnatural use of conditioned religious stimuli to combat Marxian or Communist influence, present day Japan recalls the days before the French Revolution, and the attempt of the official classes in ancient Rome to encourage shrine worship merely to avoid political disaster. To be effective, religious revival must be unconditioned by national devices, and spiritually spontaneous. According to Leckey, the Wesley revival saved England from bloody revolution. If it did produce such social effects, it was because the religious conviction it generated stimulated sincere men like Howard, Wilberforce, Shaftesbury, Cobden and Bright producing a conscientious response in the form of social service and reform.

The Condition of Shinto in 1928

The stimulus given by Shinto to the masses is largely conditioned, although evidences are not lacking which indicate a desire on the part of some of its representatives to become unconditioned in their appeal. The general election in February, based on universal manhood suffrage, and the introduction of the jury system in October, are institutions that strike at the very heart of some of the conditions on which popular Shinto has been based. Such modern institutions indirectly sound the death knell of the historic family system and the religious sanctions based purely upon popular ancestral worship. Unfortunately these implications are not fully realized by the leaders, in spite of the Imperial Oath in 1868 which made them possible. When the government becomes fully aware of the religious implications of government, "of the people, by the people, for the people", they will take steps to exalt the Imperial family above government and above history. Scholars and statesmen will be free to investigate and criticize without being charged with "lese-majesty" or "dangerous thoughts." Somewhat related to this popular religious attitude toward the Imperial family is the attack on the government for the phrase in the treaty for the Renunciation of War, "in the name of the peoples," which is said to be derogatory to the Imperial prerogative guaranteed by the constitution as well

as to his prestige. This recalls Hobbes' theory of "The Divine right of kings."

It is significant that in popular Shinto circles in the last few decades, the authorities have discovered sects which they regarded as such a menace to social order and the state that they ordered them to be suppressed and the leaders arrested. A certain Aijino Onishi (born 1882), formerly a preacher in Tenrikyo, became a heretic claiming descent from the Sun-goddess and teaching a modified Tenrikyo doctrine in his book "Materials for the Study of Tenrikyo" in which he claimed power to save all who worshipped him as a god. He gathered a large popular following of 300,000 in a remarkably short time, thus enabling him to build a large temple and lead a luxurious life. In April 1928 he was charged with lese-majesty but the information was suppressed by the police until August. Several hundred of his followers were arrested and the sect disbanded. Such a phenomenon throws considerable light on the social and religious unrest of the year and especially it reveals the religious craving of the masses. It also explains in part at least the earnest desire of the government to introduce a Religions Organization Bill capable of controlling such superstitious movements which are likely to be repeated in a land where there are so many religious developments.

On September 28th H.I.H. Prince Chichibu was married to Miss Setsuko Matsudaira, a graduate of the Friends' School in Washington,

U.S.A., according to ancient Shinto rites. And in November the ceremonies for the enthronement of the Emperor and Empress Showa were culminated in due form in the ancient city of Kyoto. The enthronement ceremonies in Japan, like the Westminster ceremonies in England, symbolize some of the best traditions of the people past and present. It is impossible within the limits of this review to interpret the full religious significance of these great events. In the Imperial Edicts as well as in the night of vigilance and silent communion with the ancestral spirits, the nation are reminded of the necessity of taking time for silent contemplation in prayer. Speaking of this, Mr. Ebisawa of the National Christian Council said: "I cannot speak or even imagine what our Emperor felt, nor how His Majesty was impressed religiously by the enthronement: but I can imagine how solemn and sacred the various ceremonies must have been. I personally believe that the old cult and customs are full of spiritual significance inspiring His Majesty to realize his heavenly mission and his unique position of great responsibility in the world. When I saw the Yuki temple and the Suki temple where H.I.M. prayed to God throughout one whole night, making an offering of new rice from the ancestral field, I could feel how sacred and solemn the scene must have been. These temples are very simple, with low thatched roof and wooden pillars with the bark untouched, they recall the ancient shrine where ancient ancestors of the Imperial family bowed in reverence and implored divine bless-

ing upon the people. My impression is that the style and surroundings are more fitting to the sentiment of our oriental taste, and arouses in us the sacred feeling of awe and reverence for God the Creator of the universe more effectively than would a Gothic cathedral. There, during the deathly stillness of the night, alone among the dull, flickering lights, His Majesty spent a night in silent, earnest prayer. It surely must have been an occasion when a heavenly voice could be heard about his Imperial mission." Mr. Ebisawa's feelings are no doubt typical of the Japanese people. When we remember that even Shinto is becoming more and more monotheistic and modern in its religious feeling, we can well understand what a significant religious influence the ceremony should have upon the nation, both ruler and people.

Those who were in Japan in 1912 when the Emperor Taisho came to the throne, and later during his enthronement ceremonies, cannot but recall how active and prominent Shinto as a religion became. During the recent Enthronement ceremonies the press attitude was entirely different. No one for a moment anticipated a revival of Shinto as a religion. As a matter of fact the press, during 1928, was constantly dwelling upon so-called " dangerous thoughts." Police raids were carried out in March and again in October, apparently with the idea of imprisoning all dangerous communists before the time set for the enthronement. Most of the prisoners were young people who were supposed to have organized communist

cells in various dormitories and other centers. The government provided special grants to control dangerous thoughts and adopted special regulations and tactics to make the country safe. Such phenomena in Japan have kept the people in an unprecedented state of unrest, and deepened the feeling that Japan needs a spiritual, religious revival. On the other hand, if the changed response to the enthronement ceremonies as stimuli is to be religiously interpreted, it would not be unreasonable to conclude that while the religious nature of Shinto is more clearly recognized today, the religious influence upon the educated masses is surely declining although it is still cherished as the embodiment of the aesthetic and national life of the people. However, it may be explained, that the religious response to similar stimuli in 1928 bears a striking contrast to the religious response in 1912. Japan needs a spiritual awakening if she is to weather the strain of social and economic unrest that has arisen as the result of the industrial revolution through which she has passed.

The State of Buddhism in 1928

Mahayana Buddhism, like Christianity, claims to be capable of giving an unconditioned stimulus to the individual and to society. But as a matter of fact, by far the greatest stimulus of popular Buddhism is purposely conditioned in order to appeal to the masses. The reason for this is not hard to find. Unconditioned Buddhist stimuli are

metaphysical rather than religious in nature. Prof. Whitehead has rightly said: "Buddhism is the most colossal example in history of applied metaphysics.....It is difficult to develop Buddhism because Buddhism starts with a clear metaphysical notion and with doctrines which flow from it." Prof. Whitehead is right, but as a matter of fact Mahayana Buddhism in Japan is undergoing change. Its unconditioned appeal has been greatly influenced by light from its competition with Christianity. Many Buddhist believers are either assimilating modern ideals or are being unconsciously assimilated by them. Certainly Japanese Buddhist priests and scholars have made remarkable progress and have become very active in social reform during the past few years. Buddhism is strongly entrenched in the life, thought and customs of the people. Buddhist priests have very high social rank and court standing acquired during their long history in Japan. This social standing gives them a place in all court functions and ceremonies, so that without any attempt to discriminate against Christians as such, priests of high rank had an enviable place at the time of the Enthronement. It is difficult to see how a divided Christianity can ever hope to win its proper recognition on such occasions.

Mr. Ishizuka (co editor of the Life of Honen Shonin) kindly supplied the following abbreviated notes on Buddhism.

The manhood suffrage law removed the restriction against Buddhist priests entering parliament

as full members. As a result eleven priests were candidates in the first general election in February. Dr. Eenkyo Shiio of the Jodo sect was the only one elected.

During the year Mrs. Takeko Kujo, sister-in-law to H.I.M. the Empress Dowager, died. Mrs. Kujo was a typical modern Buddhist lady. After her marriage she and her husband went to Europe for a year, after which she gathered about her several prominent ladies and devoted all her energies to social work for women in Japan. Being a woman of earnest faith, she attracted large audiences wherever she went. As a writer also she published a play "Autumn in Northern Kyoto" and two collections of poems, "The Picture Trampled" and "The Golden Bell." Her thoughts are preserved in other writings also. Her death in February at the early age of forty-two was a great loss to Buddhist women's work.

On June 13th, 1928, the Saionji temple at Odawara, one of the best known Buddhist temples in Japan, was completely destroyed by fire at an estimated loss of one and a half million yen.

As the troops passed through Kyoto the Buddhist Ladies Aid distributed five thousand charms on which were printed a Buddhist prayer, "Hail Amida Buddha." These charms, with a prayer for the safety and success of the troops, were distributed with the consent of the Jodo authorities; but others who lay stress on faith in Amida criticized the action of the ladies as being contrary to the true doctrine.

In June, the ceremony of erecting pillars for the bronze statue of Shinran Shonin on a mountain top at Moji was held. The statue will be fifty feet high, and will cost half a million yen.

In June, 1928, Mr. M. Kizu completed his first lecture tour on Buddhism, having visited all Normal Schools in Japan. His subject was, "The Essentials of Buddhism." He visited one hundred and one schools and distributed 44,964 copies of his pamphlet on the same subject, and 37,187 "Outlines of Buddhism."

Mr. Daiei Kaneko, Prof. of Otani Buddhist University, wrote a book explaining his conception of paradise (Jodo no Kwannen). He is accused of heterodoxy on the ground that he recognizes the "Pure Land" as an idea, but appears to deny it as a reality. Although strongly supported by several prominent Buddhist scholars, he was denounced. The attitude of his critics is briefly summed up in the following quotations. Dr. Murakami, a celebrated Buddhist scholar and professor in the Imperial University says in an open letter: "Mr. Kaneko, we have not yet formed any definite opinion on your views. I have heard that you have written a book on the Jodo and its idea. Judging from press reviews of your book, you seem to deny the existence of paradise (Gokuraku Jodo). Am I mistaken in my supposition? I think I am not, because I came across your article on "Buddha's Pedestal" (Butsuza) and its contents agree with these press reports which indicate that you deny the fact of paradise. If so you are not a priest

of the "True Sect," and a man who is not, cannot teach True Sect doctrine in the Otani University." A writer under the pen name Yajiu Saito says, "The True Sect is established on the reality of the Pure Land (Jodo). True Sect believers are those who assert its reality. If the Pure Land is denied, the True Sect is denied. One who denies this doctrine cannot be called a man of the True Sect. I have not yet studied Mr. Kaneko's views thoroughly, but if he actually denies the existence of the Pure Land, it is not sufficient that he give up his post in the university, he must go a step further, and permanently leave the sect." (see Chugai, June 23). Books published on Buddhism during the year.—Dr. Teitaro Suzuki published his first volume of Studies in Zen; Mr. Oka Ryuzan, the Chinese translation by Rajyu of the Jyuju Bikioi Commandments forming a collection of the thirty volumes of manuscript, unearthed in Tonko, China, and owned by the Otani University Library; Mr. Oya Tokujo, the first of his three volumes on Studies in Japanese Buddhism. In June, Dr. Takakusu Junjiro (famous as a co-laborer with Max Muller) brought out his first Buddhist Reader, intended for general readers and the fifth and last volume of Eshin Sozu's Works (The Buddhist Dante). His first volume of this series was published in 1923 by Heian temple. Two volumes have also been published on "Materials Concerning the Separation of Shinto from Buddhism." The series on "Eastern Buddhism" was also completed by the same Shoin Publishing Co. Two Japanese

translations of Mahayana Scriptures are planned, of which the first volume on the "Hokkekyo" was published in December. Dr. Takakusu published the fifty-fifth volume, the last of his Buddhist classics. Mr. Kenkai Nakamura of the Kyushu University published his study "The History of Religion in Japan," which contains one thousand pages and has been twenty years in preparation. The book lays stress on the work of Shinran Shonin and also contains a mass of information on the first introduction of Christianity to Japan and on popular religions not hitherto investigated by Japanese scholars.

The anniversary of Buddha's birth was celebrated at Essex Hall in London, England, on the evening of May 4th by an audience of over five hundred, before an image tastefully decorated with flowers.

These notes on Buddhism by a Buddhist, throw light on the religious situation in Japan to-day. Buddhism is intelligently and actively progressive. Her emphasis upon literature and her appeal to students through special lecturers is a challenge to other faiths to adopt a more statesman-like means of propaganda. Buddhists of Japan are said to have opened centers of influence in Germany, England, America, Russia, China, India, Geneva, Hawaii, and elsewhere. During the past year Prof. Petzold was given a high order of priesthood in the Tendai sect in recognition of his studies in Buddhist philosophy. Buddhist ladies as well as men are organizing anti-alcoholic

leagues, anti-vice campaigns, and a Buddhist music association is said to be promoting music by means of prize competitions. But when all these activities of Buddhists are recognized, and the tolerant attitude of some Buddhist leaders in the leading cities of Japan is fully appreciated, the fact remains that Buddhist opposition to Christianity in country towns is very often intolerant and uncompromising.

Recently the ex-abbot of East Hongwanji (temple), Rev. Koen Otani, came so under the influence of a clairvoyant that he was persuaded to dig for treasure in the temple grounds at Kyoto. Rumour says he put in a motor engine and a derrick and dug to a depth of forty feet or more, discovering at the bottom of the hole nothing more valuable than mud and water. It is said a fight took place between his followers and others who were ashamed of his procedure and that the prefectural authorities finally ordered the work to stop because it was illegal, superstitious and disturbing the peace. It is also said that the ex-abbot is being expelled from the registry of the temple for misconduct. There is another equally interesting rumour that his purpose was to unearth the skeletons of those who were buried as living sacrifices beneath the tower to sanctify it; but this is denied. Whatever the real explanation of these rumours, the press has given the occurrence great publicity. It all goes to show what a strong hold superstition still has on many people in Japan, both high and low.

The Three Religions Conference. June 5th to 8th, 1928

Buddhist, Shinto and Christian leaders met in conference together in June and discussed practical questions of common interest to all religionists. The conference divided up into four sections to consider, from a religious point of view, Thought Problems, World Peace, Religious Education and Social Problems. Each of these sections seriously considered the various problems assigned and made recommendations to the plenary conference. The Thought Section emphasized the responsibility of religious leaders for opposing communistic and anarchist ideas which are a menace to national order. They recommended the establishment of a research bureau for harmonizing the thought of East and West, and also expressed a hope that the Japan Religions Association would "conduct a research in order to formulate a sane social creed."

The World Peace Section recommended that all religious leaders should support and assist the League of Nations, recommending its principles and spirit to the various governments of the world as the best means of securing international peace and co-operation. They expressed a hope that all countries would soon become members of the League, and that the League itself would take steps to make this possible.

The Peace Section recommended the insertion

of helpful teaching material in the national text books on international education, and the necessity for developing an international moral sense. They expressed their approval of the Treaty to Outlaw War, of the removal of racial discrimination, and of sending greetings to the League of Nations, Peace Societies and Religions Organizations throughout the world.

The section on Religious Education memorialized the government to modify their attitude toward religious education, religious instruction and ceremonies so that the law would not discount religion. They recommended establishing religious courses in Normal Schools and inserting religious material in text books, appointing religionists to the " Approved Text Book Commission " and establishing a religious education research commission in the Department of Education. They also recommended that the Japan Religions Association should establish a religious education investigation committee and should confer with the department of education with a view to changing the hours of " children's film day " from Sunday morning so as not to clash with the hours of regular Sunday Schools.

The Social section memorialized the government on many questions dealing with extermination of leprosy, juvenile courts, child welfare, abolition of prostitution, prohibition of liquor to those under twenty-five, abolishing liquor in religious gatherings, the employment of shrines, temples and churches for neighborhood welfare work.

In order to protect public morality, they passed a special resolution urging that no one engaged in morally questionable business should be allowed to assume honorary official positions.

The kindly attitude of Buddhist and Shinto leaders toward the Christian leaders was very marked, enabling the latter to exert an influence far out of proportion to their membership in the conference. At the public lectures given in the evenings, leaders of the various religions were given full freedom of expression and a wonderful hearing on the part of the audience. The following lectures were given by Christian leaders at the conference. "Humanizing Industry" by Mr. Kagawa; "The Authority of Religion in the National Life" by R. C. Armstrong; "The Essence of Christianity" by Dr. Danjo Ebina. In addition to these, the following Buddhist and Shinto leaders spoke: Dr. Tetsujiro Inoue, Professor Emeritus of the Tokyo Imperial University, on "New Tendency of Religion and Its Significance." Professor Shozo Kono on "The Essence of Shinto." Rev. Dr. Benkyo Shiio, on "Educational Religion and Religious Education." Dr. Genchi Kato, on "The Position of Shinto in the World of Religions." Dr. Junjiro Takakusu, on "Possibility of Religious Harmony."

The Condition of Christianity in 1928

The impact of Christianity is not conditioned by national or racial distinctions. During the past

year the situation in Japan for Christian work reflects the spiritual condition of the Christian movement the world over. During the year, according to recent statistics published by the National Christian Council, the increase of church membership, apart from the Greek and Roman Catholic churches, was 5,237, making the total registered membership 154,521. This is an increase of 3.38% in Japan. The apparent increase is very small and cannot but be very unsatisfactory to all Christian workers. But if we compare these statistics with the annual religious statistics of the United States of America, which have just come to hand, it throws some light on our problem. The total increase in America apart from the Roman Catholic church was 674,411, making a total of 29,475,404 members, which is an increase of only 2.29%, being a little over 1% less than the increase in Japan. In both countries there is great indifference to religious appeal, but if these statistics for America are typical of present-day tendencies in the West, there is need of a spiritual awakening which, if it comes, will greatly affect the work in Japan.

But the situation in Japan cannot be so easily explained or excused. Conditions in Christian circles here are much more complex than in Western countries. When a fanatical Shinto leader is able to gather 300,000 devotees to himself in a very short time and control their gifts which were apparently generous, it is impossible to argue that the Japanese are not religious, as an explanation

of the small increase in membership. On the contrary the real situation seems rather to imply that the masses are like sheep without a shepherd, and are really restless and dissatisfied, ready to follow the leader who actually appeals to them. Then if that is true, why does the Christian appeal not bring a greater response from them? This is a question that Christian leaders might very well consider. In ancient times "The common people heard Him gladly." Has the Christian message become so embossed in theology and philosophy that it has lost its elementary appeal? In the evangelistic compaign conducted under the leadership of so many types of speakers, there is a tendency to introduce so many subjects that the direct appeal of the message, which is Jesus Christ, is lost, or if not lost is so beclouded that its force is weakened. If possible, Christian leaders should get together and even if they cannot have organic union, they can concentrate on the essential message of Christianity with a view to winning the hungry masses.

The editor of The Japan Advertiser recently discussed the question, "Has Christianity Failed in Japan?" Speaking of the missionaries he says: "Their great feat has not been the conversion of a certain number of Japanese, but the foundation of a vigorous native church. This church is developing on its own lines and it seems likely that it will eventually evolve a Japanese form of Christianity in which the fifty or so divisions of Christian work in Japan will be merged. It is the test

of Christianity that it can adapt itself to all civilizations and improve all. But the future lies with the native church in Japan. That church is the child of the West's half century of missionary effort — and who measures a child's worth by his size?" An indigenous Japanese church has already been planted in Japan and the apparent slow growth at the present time may be explained in part at least by the fact that the native church is struggling with heavy financial burdens. Every baptised Christian sooner or later faces this struggle and feels under necessity of doing his part if he continues to be a registered church member. He values Christ and desires to direct his life according to Christian principles, but he does not always properly evaluate the church. The natural result is that in a period of ten years, in most of the larger churches, an average of approximately only 44% of the total number of baptized Christians remain in the church membership list. The remedy for this situation lies in a campaign of education as to the meaning and purpose of the church, and in a union of the indigenous churches so as to reduce the overhead expenses, and thus set funds free for a more strenuous campaign, not for self-support, but for a self-propagating, missionary, indigenous church.

Another cause of the small increase in church membership may be in the maladjustment between the missions and the self-conscious, independent, struggling native churches. There are several methods of adjusting the work of the mission and

the church in Japan. There are still to be found missions and churches whose peaceful slumber has not yet been disturbed by these problems at all. These groups are slow in recognizing the need of a struggle for self-support or for church union. They are quite content with the "status quo." The missionaries of another group have generously allowed themselves to be completely absorbed by the native church. But if a missionary in evangelistic work is not given a very clear opportunity of self-expression, freedom of initiative, and sufficient funds to carry on his work, such a method would seem to be the beginning of the end. Other groups of missions seem to be entirely separated from the church they helped to create. This also foreshadows the end of missionary effort. The church that is making the greatest progress in self-support and in church membership is co-operating with the missions, and the church freely recognizes the necessity for mutual self-expression and initiative. That church will probably lead the list within ten years.

The year has been unusually significant for the Christian movement because of the representatives sent to two great World Conventions. One hundred and seventy-six Japanese Christians, and nineteen missionaries attended the World's Sunday School Convention in Los Angeles, July 11th-18th, 1928. This gave a great impetus to religious education in the Japanese church which has already 158,787 Sunday School children. Plans are now under consideration for celebrating the 150th

anniversary of the founding of the Sunday School by Robert Raikes.

One significant event connected with religious education in Japan is the retirement of the foreign missionary secretary, and the appointment of Mr. Kitoku as General Secretary of Religious Education. Mr. Kitoku is a man eminently fitted spiritually and intellectually to fill this position efficiently, aggressively and in a manner to promote good fellowship among all Christian workers, missionary and Japanese alike.

Japanese Christianity was represented at the Jerusalem Conference from March 24th to April 8th by five Japanese and three missionaries. It is difficult to estimate the practical results of such a conference, for they do not immediately become clear. No doubt the results will be far-reaching.

Immediately after the return of the delegates from Jerusalem, from June 14th-18th, the All-Japan Christian Conference was held in Tokyo, attended by delegates from all over Japan. The conference was characterised by true Christian fellowship and by the presence of the Holy Spirit. One result of the conference was the appointment of a committee of fifteen to organize a co-operative evangelistic campaign throughout the Empire. During the remainder of the year this campaign was carried on with energy. It promises to be a wonderful preparation for the greater campaign planned by Mr. Kagawa to win a "million souls for Christ."

During the year, Christian work for students

has been encouraging. In connection with the Y.M.C.A., student evangelistic bands have operated throughout Japan promoting the two thousandth anniversary of "The Birth of Christ Movement," Special Bible study in connection with the "World Study of Jesus Movement" has been carried on, literature has been distributed, and discussion groups organized. Boys' summer camp work at Lake Yamanaka, Yokohama, Osaka, Unzen, has increased in interest and influence. In November a successful conference of students was held at Tozanso to celebrate the fortieth anniversary of the Tokyo Imperial University Y.M.C.A. The attendance at these and other meetings for young men conducted by Christian leaders, lead us to feel that we are on the verge of a reaction toward religion and things spiritual on the part of the student body.

Conditions in Japan during the year indicate not only the need for a spiritual awakening, but a very encouraging attitude on the part of those in authority toward religion. Among those who have been honored by the Emperor during the year are several Christians who have rendered distinguished Christian service to Japanese people. Dr. Caroline MacDonald, who is engaged in work for prisoners, was given a special decoration. But the most significant thing, from the standpoint of the present religious situation, was the special honor paid to two distinguished Japanese pastors for regular Christian work. Dr. Kozaki was presented with a golden cup, and Bishop Uzaki with a silver cup, by the Emperor. It indicates a re-

cognition of the value of Christian pastoral work, by those in authority, and shows the changed attitude that has taken place toward Christianity in the last few years.

CHAPTER VI

RECENT TENDENCIES IN JAPAN'S RELATIONS WITH FOREIGN COUNTRIES

Gilbert Bowles

It is difficult to detach the last calendar year of Japan's foreign relations and speak of it as a separate entity. Did space permit, the time unit might well be the tenure of office of the present Premier Baron Tanaka, who, since he formed the present Cabinet in April, 1927, continued to be his own Minister of Foreign Affairs. Whatever advantages his long experience as a General may have given him in reckoning with Japanese military leaders in relation to Chinese problems have been more than counterbalanced by his previous lack of diplomatic experience. The leadership of the previous Foreign Minister, Baron Shidehara, was clear-cut and definite, moving steadily toward an understanding with China, and increased foreign confidence in Japan's international policies.

It is safe to say that never before has the administration of Japan's foreign affairs, especially in relation to China, been so severely and unsparingly criticized by the Japanese people themselves. The common criticism by the opposition

party, the press and leading Japanese publicists has been that the real interests of the nation as interpreted by the judgment of experienced men in the Foreign Office has been overridden in the interests of the friends of the Seiyukai, the political party headed by the Premier-Foreign Minister.

Chino-Japanese Relations: The China situation easily takes first place in any review of Japan's recent international relations. In fact a recent summary of Japanese national life for the past year names as the two outstanding characteristics the financial depression and the strained relations with China. Before referring to specific problems, further word should be said as to the main features of the policy of the present Japanese Cabinet in dealing with China.

While it is generally spoken of as a "strong policy," as contrasted with the previous Shidehara policy of mutual understanding, there has been an evident lack of clearly defined methods of procedure. While Japanese troops have been maintained in China, it seems increasingly clear to Japanese observers that the influence of party politics in Japan has been stronger than that of the Japanese military leaders. Again, Japan's recent policies in China have been repeatedly characterised by Japanese as weak, vacillating and humiliating. This is because the maintenance of troops and other manifestations of a "strong policy" having resulted in failure have been followed by yielding to the Chinese point of view and the reversal of previous Japanese claims, especially in the settle-

ment of the Tsinan affair. But as the *Tokyo Asahi* (leading daily) remarks, " The results of this strong policy have taught us a lesson."

Some of the outstanding Chinese problems which have claimed the attention of the Japanese people within the past year have been: The announcement by the Nanking Nationalist Government, without the consent of Japan, that it would no longer be bound by the Chino-Japanese Commercial Treaty; the prolonged negotiations over the settlement of the Tsinan Affair, also over the Nanking and the Hankow incidents; the withdrawal of Japanese troops from Shantung; the boycotts, and the anti-Japanese agitations in China; questions growing out of the death of Chang Tso-lin; the Japanese advice given to Chang Hsuen-liang against compromise with the Nanking Government; the new Tariff Agreement with China; and the extended depression of Japanese trade in China. A word may be said about each of these different subjects, though not in the above-mentioned order.

The sudden announcement last year by the Nanking Nationalist Government of the abrogation of the Chino-Japanese Commercial Treaty met with universal Japanese condemnation. Only since the very recent settlement of the Tsinan Affair has this obstacle to Japan's entering upon definite efforts at general treaty revision been apparently overcome.

Criticisms of the Japanese Government because of its failure to make public the results of investigations relative to the killing of General Chang Tso-lin in territory under Japanese jurisdiction con-

tinued to be made in both Houses of Parliament up to the close of the Session at the end of March. The desired explanation has not yet been made. The arrows of Japanese criticism have seemed to strike a vulnerable point in the armor of the Foreign Minister when aimed at the advice given by Baron Hayashi to the son of Chang Tso-lin against co-operation with the Nanking National Government. Upon Japan's being silent when the Nationalist flag was hoisted at Mukden, the opposition party in Japan was not satisfied with the explanation that Baron Hayashi's advice was only personal, or that it was intended only as a caution against haste in bringing the Three Eastern Provinces (Manchuria) under Nanking. It is clear that from the standpoint of what all Japanese believe to be their legal rights in Manchuria, there has been real anxiety as to what may happen with the coming of the actual control of the Nationalist Government in that region. In connection with this whole Manchurian question, the Japanese Government has attached enough importance to a clear understanding of her policy by other nations to lead her to make a restatement in the United States and Europe through one of her most experienced diplomats, Count Uchida. In this interpretation, Count Uchida emphasized once more Japan's recognition of China's sovereignty over Manchuria, and stated clearly that Japan would observe the Open Door and the conditions of the Nine Power Treaty. These points were also emphasized in Premier Tanaka's message at the opening of the last session of Parliament.

The new Tariff Agreement with China, announced early this year, is only a temporary arrangement in the direction of conceding to Chinese Tariff Autonomy. Although Japan has never given formal recognition to the Nationalist Government, the negotiation of the new Tariff Agreement is taken as a *de facto* recognition of Nanking.

Negotiations over the stubborn Tsinan affair dragged on through all the weary months from the Spring of 1928 to the signing of the terms of the Agreement in April 1929. The principal items in the Agreement are: The question of responsibility for the Tsinan Affair is waived; a joint Commission is to investigate losses suffered by Chinese and Japanese, and the Japanese troops (about 6,000) are to be withdrawn from China within two months.

In reference to the Tsinan Agreement, the opposition party points out that although the Japanese Government has spent more than Fifty Million Yen in maintaining troops in Shantung, it has shown its weakness by giving up its original demands for a formal apology from China, the punishment of the responsible Chinese, and indemnity by the Nationalist Government. All Japanese, however, are glad to have the Tsinan Affair settled, followed as it has been by the early agreement on the Nanking and Hankow questions, and definite progress toward taking up with the National Government the whole question of Treaty Revision.

Although the Nanking Government has asked

for the temporary postponement of the withdrawal of Japanese troops, in order to give China needed time to reorganise the adminstration of Shantung, and although Japanese are anxious about the continued anti-Japanese agitation in China, it now seems that real advance has been made toward an understanding with China. The eight months of the Chinese boycott, including efforts to drive Japanese capital out of China and an attempt to regain possession of the Japanese Concession in Hankow, have a depressing effect on Japanese trade.

On the credit side of Chino-Japanese relations through the past year, some very wholesome tendencies can be seen. Perhaps never before have so many Japanese given such serious attention to the problems of Chinese-Japanese understanding. The necessity of a well-governed, united China stands out in even clearer light than at any time in the past. Another encouraging sign is the increased interest in cultural relations between China and Japan. Still more encouraging is the larger view, interpreted by *The Japan Advertiser* as a more clear recognition that "The ligitimate interests of all foreign nations in China are identical."

American-Japanese Relations: Careful students of American-Japanese relations testify that the past four years have witnessed a marked increase in a genuine understanding between the two nations. This is not to ignore the existence of real problems; it does mean increasing knowledge,

and a steadier determination to understand. On the commercial side, the importance of each nation to the other is becoming more clear. Dr. Julius Klein, Director of the U.S. Bureau of Domestic and Foreign Commerce, states that 95% of Japan's silk exports go to America, and that in 1927, 40% of the raw cotton manufactured in Japanese mills came from America.

In reference to the American Exclusion Law, the Japanese have, ever since the early days of the Exclusion Law, demonstrated remarkable self-control. This has been based on the faith that a clearer knowledge of the Japanese people, combined with the American sense of fairness and justice, would ultimately place the control of Japanese immigration on a basis freed from racial discrimination. On March 23 of this year, Mr. Yusuke Tsurumi, a liberal leader, well known in America, and in Japan known as one of the best authorities on America, made a speech in the Japanese Parliament in which it was clear that he feels the American people need once more to be reminded that the self-control of Japan is not to be interpreted as an evidence that the racial discrimination in the Exclusion Law has been forgotten. In his message at the opening of Parliament at the beginning of the year, Premier Tanaka also referred to this as an unsolved issue.

Japan watched with keen interest the private and public discussions of the Cruiser Bill in the American Congress. The success of the forces which defeated the big Navy Bill in the Senate

made a profound impression on the Japanese nation. Although the later passage of the Bill for 15 cruisers was a keen disappointment to many, it was generally recognised that the primary objective was not Japan. More than once during the past year has the suggestion been made that Japan should use its influence to mediate the naval differences between the United States and Great Britain. The *Osaka Mainichi* definitely distinguishes between the "naval party" in America and the "peace party" which defeated the larger Bill, and supported the Treaty for the Outlawry of War.

An unusual non-political event of the year was the deep impression made by the speech of Prince Chichibu before the America-Japan Society in Tokyo at its meeting to celebrate the birth of Abraham Lincoln. Especially effective and significant were his use of Lincoln's words, "of the people, by the people and for the people" and his expressed hope for "peace on earth and good-will to men."

Japan's Relations with Russia: Since the Japanese recognition of the Soviet Government in 1925 there have been no outstanding questions between the two countries. Japanese interests in the Siberian Coast fisheries, guaranteed by the Treaty of Portsmouth, continue to be important. A new Russo-Japanese Fisheries Treaty, negotiated last year, went into operation from the beginning of 1929. In the minds of many Japanese, the Russian Soviet influence is in some way related

to the communistic propaganda in Japan. This was recently denied in a public statement by the Russian Ambassador.

Great Britain and Japan: Some people have thought that the Osaka business interests were urging the Japanese Government to seek the renewal of the Anglo-Japanese Alliance, in order to secure British support for Japanese policies in China. The Japanese Press has criticized the Government for what it termed "propaganda" in favor of the same thing. Japanese generally recognise, however, that there is no hope that the Alliance will ever be renewed, noting the importance which Great Britain attaches to Anglo-American understanding and also realizing that the time has come for general international agreements rather than alliances.

However, at the end of 1928 Great Britain and Japan did agree that whenever either nation is engaged in diplomatic conference with the Chinese Government, the two Governments will exchange information. They will seek to agree upon a common policy, or if this be not possible, they will at least inform each other as to any new policy to be adopted, such understanding to be communicated to the signatories of the Nine Power Treaty.

Japanese-German Relations: Since the resumption of Japanese-German relations following the World War, the economic and cultural contacts between the two countries have become increasingly cordial. The problem which had grown

out of Japan's limitations on the importation of German dyestuffs was settled by the new Treaty of Commerce and Navigation, which was ratified in April, 1928.

In the promotion of Japanese-German relations for the past eight years, the outstanding leader has been the German Ambassador to Tokyo, Dr. Wilhelm E. Solf, who, at the time of his recent departure, received universal commendation.

The Kellogg Treaties: On August 2, 1928, Count Kosai Uchida, on behalf of Japan, signed the Kellogg Treaty at Paris, Japan having been selected by the United States as one of the first powers to sign this Pact. After many months delay in the ratification of the Treaty by the Tokyo Government, it became evident that a serious problem had arisen when the Privy Council came to pass judgment upon the expression "in the name of their respective peoples." The Treaty contains the words "The President of the United States and His Majesty the Emperor of Japan declare in the name of their respective peoples that they condemn recourse to War." The Privy Council, supported by many Japanese critics of the Government action in authorising Count Uchida to sign the Treaty, interpret the expression to mean "by the authority of their respective peoples." This interpretation would make the signing of the Treaty a violation of the Constitution of Japan, which recognises the Emperor, and not the people, as the source of authority. On the other hand, the supporters of

the wording of the Treaty point out that in the Charter Oath of the Meiji Emperor he declared that "all measures shall be decided by public opinion." In all this discussion, there is no evidence of disapproval of the terms of the Kellogg Treaty. It is only a question of wording, and procedure. An early approval of the Pact, on some basis of understanding, is expected.

Japan and the League of Nations: Ever since the formation of the League of Nations, Japan has given its co-operation. This in itself is strong evidence that Japan sees hopes for her future, not in pursuit of an independent militaristic policy, but in international co-operation. These international contacts and influences are especially helpful in strengthening the liberal and constructive forces of Japan in their fight against reactionary nationalistic influences, which have been unusually active the past year.

The presence of Dr. Inazo Nitobe as Under Secretary-General in the Secretariat at Geneva through the early years of the League, and his influence on the nation since his return to Japan two years ago, have been helpful and wholesome.

The visit of M. Joseph Avenol, Under Secretary-General of the League, in March of this year, following his visit to China, brought Japan nearer to the spirit, activities and purposes of Geneva.

The Tokyo Office of the League of Nations, with an active staff of internationally minded workers, is a center for continuous distribution of information coming directly from the League.

The influence of the League itself, through the Tokyo Office, is especially marked in stimulating Japanese thought and investigation relative to the Production and Control of Opium and Morphine, and the Traffic in Girls and Women.

The International Labor Office at Geneva: In December 1928, M. Albert Thomas, Director of the International Labor Office at Geneva, paid a visit to Japan, following his tour of inspection of China. He was given a cordial reception in Japan, with many official and private opportunities to urge upon the Japanese Government and employers the early application of all of the terms of the various international labor conventions concluded under the auspices of the International Labor organizations and especially those of the Washington International Labor Conference. He also recommended the early official recognition of labor unions in Japan.

Emigration: Although there is among well-informed Japanese no serious thought of solving the population question by emigration, it is important economically for Japan to have access to countries where a certain number of Japanese may locate for agricultural or industrial purposes. For some years past Brazil has been the most hopeful and congenial place. In June 1928 it was reported that there were 76,888 Japanese colonists in Brazil. A short time ago there was a report that on account of the opposition of the Brazilian Government the International Development Company of Japan would not be able to send the expected

number of emigrants, but this rumor was immediately denied. This Company, the principal agency for sending Japanese colonists to foreign countries, reports Brazilian conditions very favorable, not only for laborers on coffee plantations, but also for the investment of Japanese capital. It is reported that there is security for land holdings, and that there is no race prejudice. Japanese may become naturalised after two years' residence in Brazil.

PART II

THE CHRISTIAN MOVEMENT IN 1928

CHAPTER VII

THE CHRISTIAN CHURCH DURING 1928

J. Edgar Knipp

A Year of Intensive Growth and Enlarging Vision

Growth in World Outlook

The Christian Church in Japan is linked up in a vital way with the Church in all the world. Through the presence of a strong delegation of eight representatives at the Jerusalem Conference in March, 1928, its vision of its own task was enlarged and its relation to the Church in other lands was made more close.

The stimulating and enlightening reports given at the National Christian Conference, June 14–18, in Tokyo, enabled the 285 representatives from all the churches to see the world situation anew and to view their own problems from a larger standpoint. Representing every section of the nation and every type of thought and outlook they returned

to their constituency with a deepened conviction that the gospel of Christ is absolutely essential for the solution of the problems of humanizing industry, of Christianizing race relations, and of outlawing war. Our relation to non-Christian faiths, the challenge of the unreached rural areas, and our responsibility to make clear Christianity's teaching and attitude on present-day unrest and social ills were all considered in the light and spirit of the Jerusalem gathering.

For the Japanese Church to have the largest delegation present at the World's Sunday School Convention in Los Angeles that it has ever sent abroad to a Christian gathering is a fact of great significance. The tour made later by many all over the States helped to promote larger fellowship and mutual understanding between America and Japan. Already enlarged plans for religious education throughout the Empire have been formulated and are now being carried out.

Progress in Indigenization

The Christian Church is becoming more and more a part of the nation's life. This fact was illustrated again and again during the year 1928. For instance, in May, Dr. Mizuno, then Minister of Education, called together a representative group of Christian leaders for consultation in connection with the government's attempt to control and constructively direct the thought of young men.

At the Three Religions Conference held in

Tokyo, in June, the Christian representatives, although much fewer in number than the Buddhists and Shintoists, and representing a religion that is in Japan still numerically very weak, filled most important places as chairmen of sectional meetings and in the discussions. In the standards set up and in the resolutions adopted the attitude and ideals of the Christian Church on social problems had a very large place.

The Religions Organization Bill proposed by the government in a form quite different from the previous bill afforded many churches and individual congregations and individual Christians another opportunity to express their convictions on the subject of religious freedom. Many oppose it while others are in favor of it. The shelving of the bill illustrates again that the Christian Church's attitude is having weight in the nation.

During 1928 there were many new manifestations that the trend in Japan towards church union is growing stronger. A number of church bodies appointed committees, either to consider the matter or to negotiate with others upon it. In November the first meeting was held in Tokyo of a committee with unofficial representatives from about fifteen different church groups to study the subject of church union. A sub-committee is working on definite plans which will probably be ready by the summer of 1929 and will later be submitted to the annual meetings of the various churches, with the hope that each denomination will then appoint an official committee to negotiate on this matter. The

first concrete advance step made recently was the decision of the Japan Christian Church at its annual conference in March, 1929, to unite with the Kumiai Church. The definite plans and details are now being worked out by a joint committee.

The Church Projecting Its Influence

At the National Christian Conference the social convictions of the churches in Japan were crystallized in the adoption of a "Social Creed". To realize the standards set up will require long, hard effort. Its adoption, however, marks a new era in the life of the Church.

The nation-wide evangelistic compaign, launched by the National Conference and directed by a committee of fifteen, extended to all the principal cities and towns of the Empire, including Korea and Manchuria. Hearty co-operation on the part of local church federations characterized the movement. Sympathetic help from government agencies in introducing speakers opened many schools to the gospel message. Simultaneously with the national campaign practically every denomination carried on special evangelistic meetings in commemoration of the Enthronement.

Throughout the year the Million Souls movement was vigorously pushed by Mr. Kagawa and his co-workers. In the fall he accepted the call of the Committee of Fifteen to co-operate in the general campaign and from that time on gave most

of his time to crusading for Christ in Manchuria, the Tohoku, Hokuriku, eastern and northern Kyushu and the Loochoo Islands.

Newspaper evangelism received a new impetus as a result of a conference in Karuizawa in August. Since that time monthly articles by Mr. Kagawa have appeared in about forty papers. In some large centres and many smaller places articles appear weekly. The gospel message is thus reaching many otherwise not touched by the Church.

THE LARGER CHURCHES[1]

Nihon Kirisuto Kyokai (Presbyterian and Reformed)

In celebration of the thirty-fifth anniversary of the organization of the "Dendo-Kyoku" (Home Mission Society) and the twenty-fifth anniversary of the beginning of work among the Japanese in Korea and Manchuria, a special evangelistic campaign was conducted. In the prebyteries meetings for the deepening of the spiritual life and laymen's conventions were held for fostering an evangelistic spirit. The campaign included not only the cities and towns, but was extended to the rural sections also. A committee of eleven had charge of the work.

During 1928 the Southern Presbyterian Mission

[1] Reports from the Roman Catholic Church and Greek Orthodox Church were not received.

turned over to the Nihon Kirisuto Kyokai a number of aided churches with an agreed upon and decreasing subsidy, covering a fixed number of years.

The Northern Presbyterian Mission ended its long-continued plan of co-operation with the Church on March 31, 1928, and turned over all aided churches to the local presbyteries with a decreasing subsidy. Now the mission board in America requires the mission to begin and carry on all new work on a self-supporting basis. A joint committee is working on a new form of relationship between this mission and the Church.

At the Synod meeting in 1928 a Board of Education was established, the object of which is to promote various kinds of education based on Christian principles. A committee of five was appointed to unite the social service work of the churches. During the year the membership and contributions of the churches increased fairly well. The Sunday school work is growing, the number of self-supporting churches is steadily increasing, and new church buildings are being built year by year.

Japan Methodist Church

During 1928 an evangelistic campaign was conducted commemorating the twentieth anniversary of the union of the three Methodist churches. Rural evangelism institutes were held at several places, a day nursery was conducted during the busy farming season, a rural settlement is carried on by a layman in Takaoka village near the city

of Kofu, a nomin gakko (farmers' school) was opened in Nagano city, and some tent evangelistic meetings were held in rural sections. Missionary work in the Karafuto (Saghalien) field was extended and plans are being made to begin such work in Formosa.

Over ten summer teachers' training conferences were held, churches and parsonages were built, and the number of candidates for Christian work, including men and women, is increasing. One outstanding problem of the church is the question of pensions for the ministry.

The Mission of the Methodist Episcopal Church for the first time had representatives of the Japan Methodist Church present at its redistribution of funds for the following year. This will be the permanent policy. Japanese representatives will sit with the Mission Finance Committee in all mission finances other than those affecting the mission personnel. Theological scholarship funds which have been hitherto administered by a joint committee are now being wholly administered by the Japan Methodist Church.

The Theological Council of the Aoyama Gakuin is now to have direct representation from the Japan Methodist Church, and that Church will hereafter have more direct part in the work of the Theological School.

Kumiai (Congregational) Church

At the beginning of 1928 the evangelistic work of the three woman's boards was included in the

work of the Kumiai body, thus effecting the complete union of the Mission and Kumiai evangelistic forces and consummating the plan agreed upon in 1921. The administrative body now consists of 19 members, 15 Japanese and 4 missionaries, one of the latter being a woman. Scattered units of social work, formerly under direct control of the Mission, were more closely organized under a central committee composed of four Japanese and seven missionaries. City federations of Kumiai young people's associations were effected for Tokyo-Yokohama, Kobe-Osaka, Central and Hokkaido districts.

Three more churches became self-supporting during 1928, there was a wider visitation of the weaker churches by the directors and other leaders, and the plan was adopted to give an outright gift of 2000 yen to a church putting up a new building, this to supplement the plan of loaning the same amount to be returned in annual installments. A growing sense of responsibility for religious education was manifested through the appointment of a "religious education survey committee".

One pressing problem is, how to supply pastors for "too many pastorless churches". Another is the question of scholarships for ministerial candidates — it is difficult as yet to arouse general enthusiasm among the churches for this purpose.

Seikokai
(Anglican or "Holy Catholic Church")

The Seikokai suffered severe loss in April, 1928, through the death of their first Japanese bishop, the Right Rev. Bishop J. S. Motoda, D.D., who, with dauntless courage, had taken up his work shortly after the earthquake. The four short years of his episcopate will ever stand out in the history of the Seikokai as a great ending to a life spent wholly in the interests of the Church that he loved and served in so many ways. As his successor, the Diocese of Tokyo elected the Rev. P. Y. Matsui, D.D. He was consecrated on July 25 as the second bishop of Tokyo and the third Japanese to be elevated to that office. In July the Diocese of Hokkaido welcomed its new bishop, the Right Rev. Gordon Walsh, D.D. In December the Right Rev. Norman Binsted was consecrated as the first bishop of Tohoku. The Church has now a bishop for each of the twelve districts into which, for her purposes, the Empire has been divided.

During 1928 the two self-supporting dioceses of Tokyo and Osaka continued their independent lives with vigor, zeal and courage. In Tokyo the great loss occasioned by the earthquake is steadily being overcome. St. Margaret's Girls' School is rapidly nearing completion. In all the districts there has been progress in material things. The number of baptisms and confirmations was up to the average. Quietly the Seikokai has taken her place in the nation's life, and is now a part of the nation.

Among the Smaller Churches

Space does not permit a detailed account of the work in each of these groups, of which there are about fifteen or sixteen. Of the whole Protestant membership in Japan thirty per cent belongs to these smaller churches. Through the removal of their members to places where they have no church organization these smaller groups have great difficulty in growing numerically. Notwithstanding their handicaps they are doing much effective work.

For instance, one such group held a conference in 1928 on the application of Christianity to daily life. They are helping Christian farmers to apply more effective methods in auxiliary occupations and in the application of Christianity to home and community life. They sent two representatives to America for a study of rural conditions and of other special problems.

Another group sent a man and his wife as evangelists to Brazil to work among the Japanese there. They are pushing also their work vigorously in the cities.

During the past year another celebrated the three hundredth anniversary of Bunyan's birth by a special evangelistic campaign. Their mission churches are becoming self-supporting. Emphasis is being put on religious education. Two large church buildings were erected in Tokyo.

Another emphasized "family" meetings and tent work to build up local churches. New build-

ings were erected in Kobe, Osaka and in other places.

One established a new Rural Evangelism Department and its home mission work was put under it. The average attendance in the churches of this group has increased, especially in the evening services.

Through church services, Sunday school, kindergarten, night school, Bible class, through tracts, books, newspaper evangelism, and rural extension plans the smaller denominations during 1928 rendered valiant service for the growth of the Kingdom.

Auxiliary Agencies

National Sunday School Association

Perhaps the most significant event of the past year was the attendance of two hundred delegates from Japan at the World's Sunday School Convention in Los Angeles, the largest group of Japanese workers thus far to be present at a Christian gathering abroad.

In celebration of the Enthronement a silver carving representing "Christ with Japanese Children" was presented to H.I.M. the Emperor. The cost, a little above two thousand yen, was raised among the Sunday School children. Before the Christmas season the Sunday School Hymnal, containing about fifty additional songs, was issued in a revised edition. Interest in Daily Vacation Bible schools is growing, forty-six being reported in 1928

with an enrollment of 2,640 and a teaching staff of 351.

The eleven-year graded courses of studies have been completed and the demand for them is increasing. Through the ninety-six local and district unions connected with the National Association more aggressive plans for the nation-wide extension of the work are being carried out.

Young Men's Christian Association

During 1928 contracts were let for the Tokyo City Y.M.C.A. building which, when completed, will represent an investment of over one million yen. The fortieth anniversary of the Tokyo Imperial University Y.M.C.A. was celebrated at Tozanso by a gathering of over 125 students from all Japan to consider the present condition of students from the standpoint of the Christian message. The second year in the three-year celebration of the birth of Jesus Christ was widely observed.

Progress was marked in the training of secretaries and the development of Association programs of activities. The most pressing problems concern the recruiting and training of adequate leadership, the releasing of sufficient financial support, the deepening of the spiritual emphasis, and the resources with which to enter into open doors on every hand.

The general outlook for the work during 1929 with associations organized in twenty cities and in 104 schools is very favorable.

Young Women's Christian Association

In September, 1928, Miss Koto Yamamoto was inducted into the position of Executive Secretary, thus becoming the administrative person for the entire national work and for the staff, both Japanese and foreign.

Delegates were sent from Japan to the national convention of the American Y.W.C.A., to the Pan-Pacific Conference at Honolulu (this delegate being shared with another organization), to the Y.W.C.A. World's Committee meeting at Buda-Pest, to the meeting in India of the World's Student Christian Federation, and to the National Y.W.C.A. Convention in China.

During the year the beautiful new building for the Tokyo Association was completed, the gift of friends in the United States and Canada, supplemented by a considerable sum raised in Japan. An average of almost a thousand girls a day are coming into that building for some activity or other. The Yokohama Association has purchased a desirable lot and is laying definite plans for a building. Co operation between the Y.W.C.A. and Y.M.C A. is growing, being manifested in the promotion of the "Three Years Bible Study," published simultaneously in the official organs of both Associations. "Pressing problems" may be summarized in one word — leadership. The outlook for the future is bright. All rejoice that the work is rapidly passing definitely into the hands of the Japanese leaders.

An Encouraging Outlook

For the enlarged visions of 1928, for the co-ordination of all the evangelistic forces in the national campaign, for the fuller recognition of the need of Christianity by government agencies, for the remarkably receptive attitude on the part of the masses in Japan, for the intensive growth in practically all the churches, for these and many other blessings of 1928 the Christian Church in Japan gives hearty thanks.

With strong leaders in its ranks and with the growing recognition of the need of religion by an increasing large number of people throughout the nation a tremendous opportunity confronted the Church at the beginning of 1929. Since the first Protestant missionaries entered Japan in 1859 the widespread sowing of the Word has born fruit in a church that is conscious of its responsibility for winning the nation to Christ and His way of life. The 70th anniversary of the opening of Protestant missions in Japan will be commemorated at the October meeting of the National Council. Following it a two weeks' simultaneous, nation-wide union evangelistic campaign is being planned. Building upon the foundations of the past the outlook is bright for the Christian Church to go forward. Problems of fuller co-operation, of church union, of rural extension, of meeting the real needs of the nation today—these are many and difficult. At the same time not a few keen, sensitive minds are alive to the situation, seeking in the spirit of Christ

for their solution. Under the guidance of the Spirit the future is full of promise for the Church and the fulfillment of its mission.

CHAPTER VIII

TOWARD A CHRISTIANIZED SOCIAL ORDER

C. Burnell Olds

The scope of the following survey should be as broad as the Christian movement itself, covering the entire field of Christian social enterprise, whether of missions or missionaries, of churches or individual Christians, without distinction. In the largest sense social work may be regarded as comprising all effort made to apply Christian principles to the daily life so that a better, fuller, happier life may result, whether for the individual, the community or the nation.

Understood in this way everyone who is doing Christian work with a practical end in view may be said to be doing social work, whether in the home or outside of it, and whether with the purpose of raising social standards, improving domestic conditions or helping individuals to put Christian ideals into practice. Certainly a vast amount of this kind of service is being performed, much of it never getting reported. All the many cooking classes and sewing classes in which so many of our missionary women are engaged, are to come under this head. Also the teaching of

English and music, the organization of play, the starting of women's, children's, and even men's clubs for the study of home and social problems, or for the development of general social culture and neighborly goodwill — all are but forms of social work having as their end the increase of human happiness and the building of the Kingdom of God.

Under a similar category may be included also such wider community and social improvement enterprises as health crusades, the abolition of the drink evil and of licensed prostitution, efforts for the improvement of public morals, better standards of business and cleaner politics, all of which are being engaged in, and rightly, in the name of Christ.

Unfortunately, either because of preoccupation, or through failure to understand the significance of such movements, the Christian public in general and the Christian workers in particular, are inclined to stand somewhat aloof from these movements. However, there is a sufficiently large number of organized agencies and of individuals that are stressing the importance of such work, already to have achieved substantial gains. Notably among these are to be mentioned the W.C.T.U. which, happily, is gaining in its ability to win the co-operation of the Christian public. One cannot but rejoice in the uncompromising Christian purpose and effectiveness with which it is working for temperance, for the abolition of vice, for the revision of wrong laws, for the

political rights of women and for the improvement of moral conditions generally. There are many individuals also who are working for the same ends outside of the organization. Notably during the past year, by uniting the forces represented by the W.C.T.U., the National Purity League, and the National Temperance Federation, and individual missionaries, real gains have been made for the cause of purity. Petitions were circulated, and a wide campaign of education and propaganda was carried on, through the newspapers and through lectures, with the result that in four of the prefectures, Saitama, Fukui, Akita and Fukushima, the system of prostitution has been abolished. It was carefully considered in several others also, and the way has been paved for legislation by the Diet that may result in the nation-wide abolition of the system in the not distant future.

Other instances of co-operation on the part of Christian workers with non-Christian agencies organized for the improving of social conditions are not only to be mentioned but commended. Among such are examples of co-operation with the Federated Women's Clubs, with village or prefectural improvement societies, and even with political organizations. This has resulted in injecting into the general movement for reform a truer Christian impulse and motive.

Also before leaving this branch of the subject we must not fail to note the fact that much of the work of some of our Christian pastors is coming to be of a social nature. Outside of the range

of their direct church work they are coming more and more to find a sphere of usefulness in promoting social reform and developing distinct Christian social programs in connection with mercantile establishments. In Okayama, for instance, one pastor has had put into his hands the responsibility for directing an extensive cultural program for the employees of a large department store.

Turning now to what is usually regarded as technically social work, we consider the work of the social institutions. By referring to the last Christian Year Book, published by the National Christian Council, we find listed under the head of social activities, some 260 Christian institutions. These are of various types, with a variety of objects in view, and carried on by a variety of agencies. Perhaps the main features that are common are that they all are under roofs of their own and all are Christian. Many of them, perhaps all of them, combine in varying degrees evangelistic propaganda, social amelioration, health work and education. Most of the several denominations working in Japan have more or less of institutionalized work, apart from churches and schools, but not all. Some are even proud not to be linked up in this way, believing that their sole function is to preach the gospel. The missions or denominations that are leading in social work are, perhaps, the Salvation Army, the C.M.S. Mission, the Methodists and the Kumiai churches, though several outstanding pieces of work are being done by other missions.

It is interesting to observe further that of these 260 institutions more than half are listed as under private Japanese auspices, a significant fact as showing how the social idea has become indigenous. As a result many institutions, even though small, have started up quite spontaneously and are supported locally. This is one of the best fruits of the Christian propaganda. Of such enterprises the most noteworthy is, perhaps, that conducted by Mr. Kagawa, of which an account will be given later on.

In all of these Christian social institutions, whether native or foreign, there seems to be either one or all of three purposes in view, first, to help individuals, secondly, by means of the institution, to raise the standards of the community, and third, to stimulate the organization of similar enterprises elsewhere.

It is to be noted that in the various institutions included in this list there is a wide divergence of opinion regarding the rationale of the institution. Some workers seem to have no other thought than that their institution is simply a charitable agency for the utilization of funds received, for the good of those served, regardless of the pecuniary effects on those receiving the bounty. Other workers, on the contrary, have sought so to organize the work of their institutions that the beneficiaries should first of all be helped to help themselves, and with ultimate entire self-support, both for the individuals and the institution, as the end in view.

This is especially illustrated in the conduct of

the various Christian settlements. In the older institutions, for instance, and most commonly even in the later ones also, the method has been to collect money from outside sources and therewith to start the enterprise full-fledged, with buildings, equipment, staff and assured income, complete. These activities have usually included such as kindergarten, primary school, night school, sewing and various other special classes, playground activities, clubs, a dispensary and hospital accommodations, all of which have been put at the disposal of the indigent masses almost gratuitously, little thought being given to the question of equivalent returns on the part of those served.

The newer idea, however, is illustrated in the Nippori Settlement, which was organized for the very poor of Tokyo. Here much more attention seems to have been given to the question of fees. Practically every service that is rendered, whether in kindergarten, school, special classes, or for medicine and treatments, is accompanied by some fee, either nominal or approximately adequate. In addition, Goodwill industries have been organized which not only provide employment for twenty or thirty people but contribute something in the way of income for the work of the plant. Out of a budget of ¥40,000 needed for the work of the entire institution, ¥20,000 comes from the institution itself, of which ¥3,500 is from the dispensary and ¥5,000 from the Goodwill industries. This method does not seem to limit the scope of the institution's work nor keep away those who

need the help it can give. At the same time it is distinctly educative, developing in those reached no small degree of self-reliance and independence.

The method is even better illustrated in the Negishi Settlement where, though there is no industry established, the fees are higher, inasmuch as the people served are better able to pay; and better yet in Mr. Kagawa's Shikanjima Settlement. Both of these institutions are designed to meet the needs of industrial communities such as exist in Tokyo and Osaka. The latter was started in a small way and developed gradually. At first there were only small and unassuming buildings. Little by little the work grew until now the usual number of settlement activities are in full swing. Almost from the beginning, also, the work was linked up with the Cooperatives Movement, out of which there has grown up in turn a business enterprise of no small dimensions. This not only serves the community in a pecuniary way, but provides employment for a limited number of workers and at the same time produces an income that makes it possible to carry on a propaganda in the interest of the Cooperative idea and have something left over that can go toward the support of the social activities of the plant.

This is not to approve the self-supporting type of work to the disparagement of the other. Doubtless there is a place for both, especially during the early stages of the organization of social work. Certainly no one would for a moment decry such work as is being done by the Zenrinkan of Osaka,

for instance, where every effort is being made to apply the principles of Christian idealism to the problems of individual and community, and the remarkable success of the enterprise thus far demonstrates the effectiveness and wisdom of the method employed. Doubtless all is being done that may be toward the development of a spirit of self-reliance and independence.

And yet it is a cause for congratulation that the tendency seems to be setting in here in Japan that will make it possible to inaugurate social enterprises that will not have to wait upon the generosity of outside affluent agencies, but will start from small beginnings and move forward under their own steam.

To catalogue the various types of social work and characterize the conspicuous individual enterprises under them is necessary in a review of this kind. By referring again to the Year Book we find listed as social activities some 21 free lodging houses, 18 orphanages, 23 reformatories of various kinds, 10 homes for lepers, 10 homes for the aged, 8 homes for the blind, 9 for the care of consumptives, 8 for released prisoners, 8 employment agencies, besides a large number of miscellaneous activities. There are included in the list 8 settlements, so called, though undoubtedly there are other institutions that should be so denominated. The type of work to which the largest number of institutions belong seems to be the day nursery. There are 88 institutions so classified, besides many others that are included as parts of larger

institutions. Furthermore, most of these day nurseries are under private Japanese auspices, a fact that is significant as showing not only that the Japanese Christians are becoming socially minded but also as indicating in which direction they are apt to look first for an outlet for their humanitarian impulses.

Of the many orphanages it is hard to say which are the most conspicious examples, though those that are developing in the direction of entire self-support, like the one in Kanazawa conducted by the Methodists, are most interesting from our point of view.

In connection with the work for discharged prisoners the names of Mr. Muramatsu of Kobe and Miss MacDonald of Tokyo stand out, they having been recently honored in connection with the Enthronement ceremonies, as have many others also, for social service in other lines.

It may be invidious to single out the work of any particular church groups or societies to the exclusion of the rest, but as examples of what is being done a list of the activities of two or three of them will be given. First, the Salvation Army. This organization has a self-supporting tuberculosis sanatorium in Tokyo with a staff of 40 and with 140 patients; a general hospital with capacity for 50 in-patients, together with a dispensary and a training-school for nurses; a rescue home for girls in Tokyo, with 35 now cared for; 3 workmen's home providing cheap lodgings totalling an aggregate of 100,000 last year; a settlement and day

nursery in Honjo, Tokyo; a Boys' Home for juvenile offenders in Osaka; a similar Home for girls, also in Osaka; a Girls' and Children's Home in Dairen, an Ex-prisoners' Home in Tokyo, and a Student Hostel in Shibuya, Tokyo. Besides, there is an endless variety of social activities carried on by nearly all of the 120 corps throughout the country.

The C.M.S. Mission of the Episcopal Church has a large list of institutions, including hospitals, nurses' training schools, training schools for delinquent children, day nurseries, dormitories for the diseased and for dependents, institutions for the blind, missions for lepers, especially those in Kumamoto and Kusatsu (the latter under the care of the American Episcopal Mission) homes for consumptives, homes for the Ainu, orphanages, a seamen's home, etc.

All are more or less acquainted with the splendid institutional church program of the Baptists in the Misaki Tabernacle in Tokyo, the work of the American Board in the Hakuaikai in Okayama — the first of the Christian settlements in Japan — and the Zenrinkan in Osaka as mentioned above; the outstanding work of the Methodists in East Tokyo, notably the Azumacho and Kameido industrial churches, in addition to the Nippori and Negishi Settlements already described; the Blackmer Home for unfortunate girls and the neighborhood Dojin House adjoining, carried on by the Universalists in Tokyo; the organized club work for women and girls of the Y.W.C.A. in their five

metropolitan centers; and the corresponding work for men and boys of the Y.M.C.A. in a larger number of centers. The leper hospital in Kobe, the Deaf-oral School in Tokyo, the Better Babies' Clinics in Shimonoseki, and a small settlement in Tokyo, all carried on by the Presbyterian group, are less well-known perhaps, while a variety of operations carried on by other missions and churches, both in institutions and in general welfare work, should not be omitted from a complete summary. The work of the Omi Mission should come in for special mention, as this group of workers is doing something for social and industrial improvement that is quite unique. The method of its development was as follows. First, there was gradually built up a plant for community betterment and religious propaganda so organized that there might be possible a perfect blending of the best ideals of the East and of the West. These, it was believed, when thoroughly worked out along religious, educational, business, industrial and agricultural lines, would give a *modus operandi* that would produce a Christianized social order in so far as it went. Further, the program was to be made possible by the development of a business, architectural and general, that would not only provide a sphere for the application of the ideals but that would support the work. The result has been all that could be expected. A business with an income of over 10,000 yen a month has grown up, by means of which a large variety of social activities are being carried on.

Among these is a model sanatorium for consumptives, accommodating fifty patients.

Then, last of all, we must give some account of the remarkable work of Mr. Toyohiko Kagawa, Japan's modern prophet, and pastmaster in social engineering. Beginning in the slums of Shinkawa in Kobe several years ago, he has built up gradually a work centering in his own personality that is now nation-wide in its ramifications and influence. His first concern was for the extreme poor — the down and outs — and the Christianization and eventual abolition of the slums has been his objective. From work in Shinkawa as a beginning, his interests have gone out to the working population in general, to peasant farmers, fishermen, miners and the eta class. Resulting from this interest he has championed the cause of these classes, organized them politically, lectured widely in their behalf and started for them co-operative agencies, social service plants, better educational facilities and personal relief work. Furthermore, making use of his literary ability, he has written voluminously on almost every subject, partly as a means of promoting the Christian cultural education of the masses and partly as a means for the financing of his social activities. He has organized three settlements, in Kobe, Osaka and Tokyo, with the customary settlement activities in each, but in each one he has stressed some particular type of work such as would best serve as a model for similar operations elsewhere. He always seems to have the entire nation in view in his work. Perhaps

the most noteworthy among his many activities is his Cooperatives Movement, which aims to supply communities with the necessities of life at the lowest possible prices. The idea and method have already taken root widely and the movement is capable of indefinite expansion. In all his work Mr. Kagawa stresses the Christian motive and organizes it about the Christian church. The end that he has in view is nothing less than the gradual but complete Christianization of the social order. To make this effective, however, he is depending more and more on the power of the individual gospel appeal and is now devoting his main strength in the prosecution of his movement called the "Million Souls Campaign" which he is carrying on throughout the country.

The foregoing survey of Christian social service in Japan is far from adequate and yet it may serve to show that the Christian forces are alive to the importance of it as a means of applying the gospel to the needs of daily life. The note has been caught widely by others also. Buddhist religious workers and non-religious philanthropists are now vying with each other and with the Christian forces, to serve the public. Through institutions and through general ameliorative movements the work is going on, and it only remains now for the Christians to see to it that they do not fall behind and lose the place of leadership which the possession of the Christian motive should rightly give them.

CHAPTER IX

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

Akira Ebisawa

It is just six years since the National Christian Council was organized in Japan. Like a developing child, the Council is now passing through a rather critical stage, yet during the past year the Council has endeavored to the best of its ability to satisfy the needs and desires of the constituent bodies and at the same time to serve the nation especially at this time of general unrest.

I. The Council and International Affairs

The Council came to feel increasingly its sense of responsibility to make a spiritual contribution towards the solution of vexing international problems and to serve as an organ of the Christian community in Japan in dealing with matters broader than national boundaries.

a. International Missionary Conference at Jerusalem.

The Council sent eight delegates to the Jerusalem Conference. They sat together with the delegates from all parts of the world, amid the

historic surroundings on the Mount of Olives and discussed the task of world evangelization. Special emphasis was placed by the Conference on the reports and findings from the receiving countries. The findings of Japan, prepared after careful and painstaking efforts during the previous year, certainly made some contribution towards the better understanding of the mighty task of winning this world for Christ. The staff of the Council made every effort to secure the necessary funds for the delegation and it is a matter of great gratitude that more than ten thousand yen were contributed by the friends of the Council for this purpose.

b. Fellowship with the Chinese Council.

Sino-Japanese relations became very much strained and were the cause of much alarm and embarrassment, especially after the Tsinan affair. The Chinese Council cordially invited the Japan Council to send a fraternal delegate to their annual meeting in the hope that such a visit would bring about mutual understanding and co-operation, at least among the Christians of both countries. In response to this invitation, the General Secretary of the Japan Council was sent to attend the annual meeting of the China Council, which was held in the middle of October in Shanghai. Of this visit we read in the bulletin published by the China Council " An outstanding feature of the meeting was the visit of Mr. Ebisawa from Japan. This visit was a response to an urgent invitation from China and the members were very glad to welcome

the Secretary of the N.C.C. of Japan. Mr. Ebisawa's speech was a sincere expression of the desire of Christians in Japan for co-operation with China and of sorrow that their country has in certain respects failed in her relationships with China.' The China Council also sent a fraternal delegate to the annual meeting of the Japan Council in November. This delegate was Dr. Cheng, the General Secretary of the China Council. Dr. Cheng wrote of his visit to Tokyo in the following words: "I was very much struck by the friendliness of our Japanese fellow Christians and by their earnest desire to see the present situation improve. I believe such visits between the two peoples will do much good to the work of the churches and to the nations."

II. The All-Japan Christian Conference

One of the noteworthy events in the Christian movement during 1928 was the All-Japan Christian Conference which was held in Tokyo, June 14-18. This conference was attended by 285 persons. It was primarily planned to receive the report of the Jerusalem Conference and at the same time to determine the policy of the Church for the evangelization of the country. It is generally stated that Japan is confronted by three major problems; the economic condition of the country, the political situation and the thought life of the people. The Conference naturally dealt with these and other problems and finally drew up a statement which will serve as a guide for shaping the policy of the

Christian movement in this particular time. It reads in part: "In view of the present situation in Japan we would unite all our efforts in the spirit manifested at the Jerusalem Conference and also in the Conference of Japanese Christian workers to make known throughout the nation the Gospel of salvation which is centered in Christ."

III. The Nation-Wide Evangelistic Campaign

One of the actual movements initiated by the All-Japan Conference was a special evangelistic campaign. The Conference appointed a "Committee of Fifteen" who planned and carried out the campaign. The campaign was launched primarily to carry the message of Jerusalem and of the All-Japan Conference to all parts of the Empire. During the summer of last year all preparations were made, correspondence was carried on and the local associations and churches visited. The actual campaign began in the fall. The firm conviction that the needs of the nation can be best met by the gospel of Christ has added impetus to the campaign, while the statement drawn up by the Conference has served as a guiding principle.

The campaign has been proceeding with the least possible friction towards the goal set in the beginning. Several features of the campaign are especially worthy of comment. In the first place there is a decided change in the attitude of the local federations towards co-operative and inter-

denominational enterprises. Thus far there were always some federations which would not respond to the appeal which came from some central committee or body, but in this campaign all manifested their willingness to assume the heavy responsibility for the campaign and it is needless to say that without their co-operation success would have been impossible.

A second feature has been the attitude of the government circles towards the campaign. The Religions Bureau has introduced our speakers to the local governors who have helped the local committees in every way possible. As a result many schools have also been opened to the Christian message.

But undoubtedly the most interesting feature of the campaign has been the fact that we have been able to co-ordinate all of the evangelistic agencies throughout the country. As already stated many of the local federations co-operated. Mr. Kagawa also gladly accepted the call of the Committee of 15 and devoted most of his time to the evangelistic campaign, giving unstintedly of his energy and exerting a tremendous influence over his audiences.

The campaign has been carried on in nearly all of the centers of the Empire. By the end of February, 1929, the following remarkable records could be tabulated:

Number of centers visited...	60
Number of days	156
Number of meetings held...	378
Attendance	128,428
Decisions ... ...:	5,287

The campaign will come to an end in the spring after visits to Kyushu and Loochoo by Mr. Kagawa and to Chugoku and Shikoku by Dr. Niitobe. To sum up we may say that in the campaign nearly all of the centers of the Empire have been touched, including Manchuria, Korea, and Loochoo, and that approximately 150,000 people will have had a chance to hear the message of Christ.

The experiences in the recent campaign have been so encouraging that the writer cannot help but express his earnest hope that a similar evangelistic movement co-ordinating all the Christian forces and centering around the National Christian Council might be inaugurated.

IV. Development as an Organization

The Sixth Annual Meeting of the Council was held in Tokyo, November 1st and 2nd. Several changes in organization were made. As several of the constituent bodies had expressed some doubt in regard to the policy of the Council, slight changes in the phraseology of the Constitution of the Council were adopted. In all such matters which affect the constituent bodies the expression of these bodies must be secured before the Council can take any action. Five departments were organized under the Executive Committee; namely, Social, Educational, Evangelistic, Literary and General Affairs. One of the most important actions of the annual meeting was the

adoption of the Social Creed which clearly sets forth the Christian position in regard to modern social problems.

A Social Creed

Setting up as our ideal a Christian social order in which God is reverenced as Father and humanity is inter-related as brothers we purpose to realize the love, justice and fraternal oneness manifested by Christ.

We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression. Moreover, taking measures for the extension of Christian education we pray that many leaders will arise from among us who will pour their lives into the solution of social problems.

We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust and that it should be offered up for Him and for men.

In conformity with these ideals we advocate the following matters:

1. Equal rights and equal opportunities.
2. Non-discriminatory treatment of nations and races.
3. The sanctity of marriage, equal respon-

sibility of both men and women regarding chastity. The improvement of the home life.

4. The betterment of the status of women in the educational, social, political and industrial world.
5. Respect for the personality of the child, and the prohibition of child labor.
6. The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).
7. The abolishment of the system of public prostitution and the complete regulation of all similar trades.
8. The promotion of national prohibition.
9. The enactment of a minimum wage, peasants' welfare and social insurance laws and legislation and equipment promoting public hygiene.
10. The encouragement of producers and consumers co-operative associations.
11. The establishment of a suitable agency to attain harmonious relations between employees and employers.
12. The diffusion of a thorough education for working people and the enactment of a reasonable working day.
13. The enactment of a higher progressive tax rate for incomes and inheritances.
14. The limitation of armaments, strengthening of the World Court of Justice and the realization of a warless world.

VI. The Enthronement

On November 10, 1928, the Enthronement ceremony was held in the ancient city of Kyoto. The Council had charge of the Christian celebration which was held on the campus of the Doshisha University on November 11th. The service was attended by many high Christian officials as well as by the representatives of the Cabinet who delivered addresses. Special public meetings were held at the hall of the Kyoto Y.M.C.A. for two evenings. Three of the presidents of the five Imperial Universities of Japan are Christians and two of them spoke at these meetings. It should also be stated that many Christians were decorated or honored at the time of the Enthronement. The Council on behalf of the Christians in Japan presented to Their Imperial Majesties two sets of Bibles, specially bound for the occasion. More than 130 churches participated in this loyal and symbolic act by sending in their contributions.

CHAPTER X

MEDICAL MISSION WORK

Mrs. J. V. Martin

Medical Mission work has not been stressed in Japan as in other mission fields, nevertheless notable work is being done in several places and by several missions.

The Protestant Episcopal Church has two hospitals under its management, St. Luke's International Hospital in Tsukiji, Tokyo, and St. Barnabas' Hospital in Osaka.

St. Luke's Hospital

St. Luke's Hospital began a little over a quarter of a century ago in an abandoned hospital building in Tsukiji. It was unfurnished and unequipped, and had room for but 8 in-patients. Dr. R. B. Teusler was its director then, as he is to-day. It was his plan to combine Japanese medical skill with the clinical methods which have been perfected in America. The Japanese co-operated splendidly. So the hospital grew and grew until September 1, 1923, when the plant was completely destroyed in the Great Earthquake. The Govern-

ment donated lumber, and a barrack hospital was completed at the end of the winter of 1923–24. In 1925 fire laid waste two-thirds of this barrack plant. It was quickly rebuilt. Now the hospital serves 6,500 in-patients yearly and handles 156,000 cases yearly in its dispensary.

Plans have been completed for a medical center which will cover three city blocks and will represent an outlay of approximately $5,000,000. The first unit of this great center is now under construction. It will house the Training School for nurses, the Research Laboratories, the Offices of Administration, and the Electro- and Hydro-therapeutic department, and will contain room for private patients. It is hoped that this unit will be completed in 1930.

A recent prospectus of the hospital says, "St. Luke's has been a pioneer in demonstrating the means for preventing disease. It established the first public health stations in Tokyo and maintains them. It instituted the first house-to-house nursing service, the first public school clinics, and the first pre-natal and post-natal clinics, as well as the first well baby's clinics, to which mothers bring their children for periodic examination and treatment." The City of Tokyo co-operates with the Hospital in some of this work, and also in maintaining an obstetrical ward and foundling ward.

A notable contribution of St. Luke's to the welfare of Japan is the establishment in 1918 of a Nurses' Training School with advanced standards. A high school certificate is required for admission

and a minimum of three years' study is necessary for graduation. A fourth year is elective and admits of training for special work. The school has government recognition with Semmon Gakko (college) rank. A contribution of $50,000 from the Hall estate in America made it possible for the Training School to meet the requirement of the Japanese Government that every institution of college grade have a minimum endowment of ¥100,000. The Rockefeller Foundation is contributing $10,000 annually for this school.

Many of the Japanese physicians or the staff are graduates of the Imperial University. In addition to Dr. Teusler, there are eleven foreigners serving on the staff as physicians, nurses, and administrators.

A chapel service is held daily for the nurses and for patients who are able to attend.

St. Barnabas' Hospital

This hospital is very young, but it has already justified its existence. It is conducted along American lines. Miss Anna S. Van Kirk, R.M. matron of the hospital and superintendent of nurses in response to are quest for information, writes:

"St. Barnabas' Hospital, which was opened nearly a year ago, in the city of Osaka, is a maternity and children's hospital. Contagious cases can not be admitted and chronic cases can not be cared for indefinitely. Our object is to teach the mothers of new babies, the mothers of babies brought here for treatment, and the mothers of

babies coming to our well baby clinics and sick baby clinics, how to care for their children, in an effort to help reduce Osaka's high infant mortality. The mothers too need to be taught to take better care of themselves during pregnancy and for that reason we are trying to educate them to come to the hospital for pre-natal care, post-natal care and, when possible, to come to the hospital for the delivery.

Progress is slow in the in-patient department but we feel encouraged with what has been accomplished in the out-patient department and we hope progress there may indicate an increase in our in-patients in the near future. Our visiting nurse made over three thousand visits last year and over forty-eight hundred patients were treated in the various clinics.

We have no training school for nurses but we plan later on to offer a course for post-graduate nurses in the two branches in which we specialize: obstetrics and diseases of children. At present the nursing is done by graduates of Japanese hospitals closely supervised by American trained nurses."

Dr. R. B. Teusler is the director, and Miss Frances Jean is surgical supervisor.

Rev. J. Kenneth Morris, the chaplain writes of the religious work of the hospital as follows:

"In St. Barnabas' Hospital we have our religious work organized as in any Christian hospital in America or England. There is a chaplain and a Japanese pastor who comes once a week. He conducts the Holy Communion service every Thursday

morning at 6:30 for the Christian nurses and other Christians. I may say here that all the nurses and maids are Christian, also the business manager, cook and gardener. There is no distinction made as to denominations. We are all as one family in Christ. Every morning at 7:00 (except Thursday and Sunday) the nurses meet in the Chapel for prayer. We also have a Bible woman who works among the hospital workers and patients. She conducts a Bible class for the nurses every Wednesday night. During the day she visits among the patients and speaks to those who have come for examinations or to the health clinics. We endeavor to reach every person who enters the hospital with the Christian message. Those who show interest are referred to the church nearest their homes and the pastor is sent a card asking him to call on them and to invite them to church. We also distribute Christian tracts and Bibles. I conduct a service in the Hospital Chapel every Sunday evening. All our services are well attended by the hospital staff. Once a month the Japanese pastor conducts an evangelistic service for the hospital workers and their families. While most of the workers are Christians some are not. I have an English Bible Class for the doctors on Mondays. Beside every bed there is a Japanese New Testament and a Japanese Prayer Book. Also we have religious books to lend the patients. St. Barnabas' is a women's and children's hospital and Christian work among the patients is done by the Bible woman."

Asked about the work for nurses, Mr. Morris told of a fine piece of co-operative work that is being carried on.

"In the fall of last year (1928) we began to take up with Mr. Kagawa the question of work among nurses. Mr. Kagawa had already organized some work for nurses. So as we did not wish to duplicate we took up the matter with him. He requested us to take over all the work for nurses which he had started and asked that we form an interdenominational mission to nurses. With his aid we selected a Rijikwai (Board of Directors) to start things off and on March 8 of this year we formally started the Japan Nurses' Mission with a Rijikwai of 15 members. Miss Yamazoe is executive secretary and has been at work opening branches wherever it is possible. We shall later publish a monthly paper for nurses. Also we are encouraging the pastors to work in hospitals and to seek especially to reach the nurses. The headquarters of the organization is at St. Barnabas' Hospital."

Salvation Army Sanitarium

Before the great earthquake of 1923, the Salvation Army was operating a hospital in Shitaya, one of the very needy parts of Tokyo. This hospital was destroyed by the quake. Another is being built in Asakusa, which will minister to the poor of that district.

The Salvation Army Sanitarium for tubercular patients at 875 Wada, Horinouchi-mura Wada,

Toyotama-gun, Tokyo-fu, was opened 14 years ago in 1915, with fifty beds. It can now care for 170 patients. Both men and women patients are taken. Mild cases and severe cases are cared for in separate departments.

The initial expense of the Sanitarium was met by the Salvation Army Headquarters in London, as a memorial to General William Booth. The Japanese Government gave financial assistance in the early days and again after the disaster of 1923. The Imperial Household gave the building that was erected for the funeral of the late Empress. Several Japanese of high rank have aided the enterprise. The latest addition to the plant is a Convalescent Home which will accommodate ten people and which stands a little apart from the other buildings. This building is a memorial to General Bramwell Booth. There are 4,500 tsubo in the plot of ground on which the Sanitarium stands; the buildings themselves occupy 1200 tsubo.

There are two doctors and 28 nurses on the staff. The annual budget is ¥70,000; approximately one-half of this is paid by patients. About one-half of the cases treated are free cases. Patients who can afford to pay, do so. Patients who are not too ill to do so, assist in the work of the Sanitarium, looking after the lawns and gardens especially. All the rooms are open to the sun and air. Patients greatly enjoy the wide sunny verandas. Here religious services are held twice weekly.

Nippori Dispensary

Tokyo, like other large cities, has its slums. Rev. and Mrs. P. G. Price, of the United Church of Canada, are working in one of the worst of these. The dispensary which they have in connection with their social settlement is filling a great need. Here is what Mr. Price wrote in reply to our request for information:—

"The slum of Nippori exceeds the possibility of words to describe. Families of as many as eight living in little houses 6′ by 9′, all in a row, approached by a narrow lane in which the direct rays of the sun can never enter, a lane flooded with every rain, not only with water but with the ooze from piles of filth, that are left to rot; little children born, growing up, eating, playing, and dying like flies in these excuses for human habitations; parents with all their poverty, with hearts overflowing with love for their precious, but too expensive children, watching by the bedside as the little one rocks to and fro in pain, one wonders how such things can be. Yet how can they secure medical help? Doctors with all their kindness and generosity seldom see into these hovels of suffering humanity. Doctors must live and the poor can't pay. Here the old live alone without a single soul to care for them, crawling into their dark and dirty beds at night after they have purchased their evening meal of left-overs. In these lanes of misery, the sunlight never impedes the progress of the tubercular germ. The

consumptive lies coughing and spitting, while the children play over his bed or eat their meals beside him. If the Settlement worker tries, he finds the beds all full. After a wait of months, it is too late. Better to die in a place where the disease works fast.

Our attempt to alleviate these conditions is our dispensary with our own doctor, two nurses and a mid-wife. We have fifty patients per day, eight babies per month."

Tokyo Misaki Kaikwan

The Tokyo Misaki Kaikwan, Center for Baptist Mission work in Tokyo, is carrying on some very successful medical work. Dr. William Axling, superintendent of the Kaikwan, writes of the work that is being accomplished.

"The Tokyo Misaki Kaikwan is carrying on medical work in Kanda and in Fukagawa. It has a Dispensary and Children's Clinic in Kanda in connection with the Misaki Kaikwan (Tabernacle) which ministers to the people living in the neighborhood of this institution, to the children in the Kindergarten and Day Nursery of this institution, and to the young people connected with its day and evening schools.

Aside from the children in the Kindergarten and the day nursery we care for an average of 450 cases a month in this dispensary. We also do preventive medicine by means of posters and printed literature and by dividing up our neighbor-

hood into districts and setting aside a day when we give free examinations to all the people in the district.

The dispensary and children's clinic in Fukagawa is connected with the Tabernacle's Christian Center there. It cares for from 1,000 to 1,300 cases a month. Here also we do preventive medicine in the way indicated above.

We are just now putting in a Neighborhood Visiting Nurse. She will give half her time to Kanda and half her time to Fukagawa, visiting in the homes, looking after the sick, taking care of maternity cases and advising the mother regarding the care of children.

The Garden Home

A little piece of heaven dropped down upon the earth, so must this Garden Home seem to the sick girls and women whom it shelters. Miss Tapson, the head of the home, and Miss Tristram, who is giving what time she can to it are both retired missionaries of the Church Missionary Society, but the Home itself is not under any Mission. It is the outgrowth of Miss Tapson's vision, and a monument to her faith. For many years she had felt that something must be done for the young people in this land who were threatened with tuberculosis, but not yet actually in the grip of the disease. She had been able to secure land, but no building had been erected, when the Great Earthquake came. After that, the condition of many of these

nearly sick young people was worse than ever. The government made itself responsible for the erection of two barrack buildings. They were finished in March 1924, and the Home was opened in Nogata Machi, a suburb of Tokyo. Efficient helpers were found, notably Reverend M. Ito, who has been gardener, manager, office worker and preacher, while his wife has been in charge of the house keeping department.

Dr. Tazawa, head doctor of the City Tuberculosis Hospital, which is very near the Home, is most friendly and one of his staff comes daily to the Home. Another physician, Dr. Murao, who was formerly of his staff, but is now head of the Yokohama Tubercular hospital comes as a consulting physician. A nurse who came from St. Luke's Hospital as a patient, recovered her health, and stayed on at the Home as head nurse. She is one of more than forty patients who have made good recoveries. At first only light and medium cases were taken, but now severe cases are also taken. Forty patients can be accommodated.

The rooms are all open to the sun and air, and there is a pavilion open on all sides where patients may rest in reclining chairs in all kinds of weather. There is a garden where the patients can enjoy sunshine and flowers. Good cheer pervades the home and the atmosphere is truly Christian.

Mrs. Sekiya, wife of the Vice-Minister of the Imperial Household, has from the start been a warm supporter of the work and it has been through her

influence and that of Mr. Sekiya that other leading Japanese have become benefactors, Marchioness Inouye was President of the initial helping society, and by her generous gift of Yen 10,000 two new wings were added three years ago. Through other generous contributions a building containing chapel and recreation rooms has been erected. A new and up-to-date building is now being erected in place of one of the old barrack buildings. At present Mrs. Sekiya's "Izumi Kwai" of Tokyo ladies have made themselves responsible for the doctors' fees, without which it would be impossible to keep the charges moderate. The Tokyo city authorities both by word, and by gifts have shown their confidence in the work of the Home, and the way in which it is carried on.

Seventh Day Adventist Sanitarium

This new sanitarium and hospital was opened in Ogikubo, a suburb of Tokyo, in May, 1929. It can accommodate 20 patients. It serves both foreigners and Japanese. The prices are moderate. Some charity patients are cared for. Dr. Getzlaff is the doctor in charge. The equipment, which is thoroughly modern, includes all apparatus necessary for hydro-therapy and electric treatments, and the staff includes nurses trained to give these treatments. The hospital and equipment cost ¥50,000.

Work for Lepers

No description of medical mission work in Japan would be complete without a report of the work

that is being done for lepers. Dr. Albert Oltmans, retired missionary of the Reformed Church, is the Secretary for Japan of the American Mission to Lepers, and gives all his time to work for these unfortunate people.

His annual report for 1928 of work for lepers in Japan is the basis of what is written here.

In addition to the five government hospitals for lepers in Japan, there are eight private hospitals, of which six are under distinctly Christian auspices, while one is under Buddhist auspices, and one is ostensibly non-religious, though neither Christian nor other religious influences are wholly lacking.

The names, localities and number of patients in the Christian leper hospitals are as follows:

"St. Barnabas," Kusatsu, Gumma Ken	170
"Suzuran," Kusatsu, Gumma Ken	19
"I-hai-en," Shimo Meguro, Tokyo Shigwai	78
"Fukusei Byo-in," Koyama, Shizuoka Ken	136
"Kaishun Byo-in," Kumamoto, Kyushu	67
"Tairo-in," Kumamoto, Kyushu	69

In the Christian hospitals the proportion of confessing Christians is naturally very much larger than that in the Government hospitals, though in these latter Christian workers have the same access and opportunities as are accorded to Buddhists and Shintoists.

Dr. Oltmans says in his report, "Real Christian faith is the most efficacious preventive medicine against leprosy, while it also aids powerfully in checking the progress of the disease, and in

ameliorating the general condition of the patient physically, mentally and spiritually, because of the additional care he is apt to take of himself, when he becomes a Christian, in the way of habits of living which bear so materially upon the problem of checking and curing the disease. This latter most important fact is being recognized more and more in the field of treatment of leprosy as it is indeed along the line of every human disease and its treatment. Clean, healthful living and wholesome diet are two indispensable concomitants of medical treatment. Without the former, the latter is just so much wasted energy and expense."

At Christmas time, a special effort is made to reach all lepers in the hospitals and as many as possible of those outside, with a Christmas gift. They look forward to Christmas with hopeful expectations, and pleasant memories of the day linger with them far into the New Year.

A home for untainted children of lepers is urgently needed in Japan, if the children of lepers are to be saved from becoming lepers, and gifts for this purpose are greatly desired.

Omi Sanatorium

The Omi Mission opened its Sanatorium, in 1918, for the treatment of tuberculosis. The plant is probably the most complete and modern in Japan. Its object is not an extensive treating of cases, but a demonstration on a small scale of rational methods and ideal housing and equipment,

which may serve as a stimulus and standard for larger government or private institutions.

The capacity of the Sanatorium is only 50 beds, and these are divided into "family" groups by cottages. Besides a resident physician and a dozen nurses, visiting specialists come from Kyoto and Osaka at intervals.

The buildings are modern and situated in a beautiful park-like site at the foot of Hachiman Mountain. Much of the equipment is imported. Beds are used exclusively and all patients receive the same first-class treatment.

It is a non-profit institution, only *expenses* being charged the patients.

Many government and corporation hospitals and sanatoria have sent both doctors and architects to inspect the Omi Sanatorium, that its outstanding features may be incorporated into new plants throughout Japan.

The record of cures is very good.

A general dispensary is maintained in connection with the Sanatorium, which aims to care for rural health in villages which have no competent physician. District nursing is also projected for the near future.

It was the desire of the editors of the Japan Mission Year Book to report all medical mission work that is being done in Japan. If there are any omissions — and there probably are — the writer apologizes both to the missions concerned and to the readers.

CHAPTER XI

THE EDUCATIONAL SITUATION

In relation to the Christian Movement

Charles Wheeler Iglehart

The Public System

The system of public education in Japan is becoming more complete every year, and last year was no exception. The first and most fundamental stage has been passed, in that already complete facilites are offered every child for a six year period of compulsory education paid for by a tax on the local community. The acute discrepancy between this level of educational opportunity and all degrees above it is being diminished year by year as more regular middle schools and higher schools are being established by the government, and as vocational schools of all sorts are being multiplied, at the same time that all the Imperial universities are working to a steady program of expanded courses. It is true that the process is not yet complete, and that the demand is so great that even private schools this past year had a range of selection of candidates for entrance

ranging from double to six or seven times their capacity. It is also a gratifying present fact that the government in every way is encouraging private schools, with subsidies, with friendly inspection and advice, and with increased liberality in granting recognitions and privileges. But after all and above all the one broad fact remains,—that the people of the country purpose to provide public educational facilities for every age and every legitimate vocational or cultural demand, and that it is only a matter of time until this will be accomplished.

Christian Schools, and Their Place

Of what significance is this fact in thinking of the place and function of our Christian schools? Almost determining, one would say, if we can judge by the history of these schools during the past fifty years. In making an estimate of their work there has come to hand a large mass of invaluable material in the form of the opinions of many of the thirteen hundred individuals who were circularized by the committee of the National Christian Council, and of findings of the numerous sectional groups-meetings held in preparation for the Jerusalem Meeting of the International Missionary Council last year. Although it is lacking in a representation of the views of missionaries, being entirely Japanese material it offers a much broader base of judgment concerning the cause of Christian education than has

been hitherto available. In general, the conclusions expressed agree on certain facts. One is that the chief contribution of Christian schools in the field of education or culture has been supplementary to the public school system. Whether internationally or following the inevitable laws of supply and demand our schools have entered fields not adequately occupied by the government ones. The kindergarten age being largely overlooked is today one of the especial ranges of Christian influence. Primary schools being fully provided there are practically no Christian Primary Schools. Middle Schools for boys, and still more, schools of equivalent age for girls being too few for the demand, most of the Christian schools have majored on that grade level. Now in recent years, there being a keen demand for higher education the College departments in our Christian institutions having languished for years suddenly spring into prominence and strength and become budding universities. Even the Christian public, then, tends to look on our schools as institutions whose function it is to fill in the gaps in the public school system until they can be taken care of, as they will be eventually.

The same is true of the lines of culture in which particular contributions are generally recognized to have been made, namely in English, in western music, and in physical culture and athletics. They are obviously ranges quite beyond the reach of the public schools in the early days; but now much attention is given all of them, and

it is by no means clear that any unique contributions remain to be made in them by Christian schools in the future. The question also may well arise as to whether these are central objectives in any Christian school. It is a sobering fact that none in appraising the service of Christian schools in the past even mentioned anything accomplished in the field of pure or applied science, medicine, law, economics, civics, engineering, architecture or art, to say nothing of Japanese literature or historic research. And the still more thought-provoking fact is that there was no mention of special contributions in the field of philosophy, of the study of religions, or of the social sciences. Individuals have done creditable work, but the sum total of the service rendered by the schools and their graduates is not sufficient to attract attention in comparison with the work of Government schools.

The next fact noted in the opinions received is the complete conformity of Christian schools not only to the regulations of the Department of Education, but pretty largely to the commonly accepted type of educational method and a lack of originality or experiment. The Christian school is handicapped from the start by being given a place of lower public esteem than the Government school. The result is that every such school has to work with poorer student material, usually with a less well-qualified Faculty, and with less backing from the community. To add to these the uncertainty of an independent method, or of

an objective outside the regulations would seem to be courting disaster, and thus far the Christian schools have not attempted it. There are private schools, such as the Seijo Gakuen, which are frankly committed to those new free methods which are aimed at character development, there are other institutions, such as Waseda which stand for freedom and progress in social and political practice. No Christian school seems to have undertaken either mission as yet. Compulsory military training was adopted promptly by the authorities of the Christian schools, although in some cases the students themselves resisted it. The determination of the authorities to buttress the deep loyalty and devotion of the people toward their Emperor by means of folk-lore, myths and mediaeval legends taught as history, and to identify their ruler with deity was dramatized afresh in the solemn and awe-inspiring pageantry of the Enthronement ceremonies, and brought home anew the need that there is for a reverent Christian rationale of the national life of Japan. That contribution is still waiting to be made by some brave, loyal Christian school.

This is not to say that the schools have not justified their existence many times over by the solid foundation work they have done in the world of Christian things. But for them it is hard to see how there could have been such a general permeation of Christian ideas throughout the nation, or how Christian truth could have been so widely comprehended as it is. Then, too, the

actual percentage of persons coming into the Christian belief and receiving baptism during school days is very large, estimated in some of the denominations as at least one-half of their totals. And, perhaps most important of all, the Church owes its trained leaders to the work of its schools. If nothing more than these things were contemplated in the future there would be a permanent place for Christian private schools. But since this is a discussion of their relation to the educational situation at large it is pertinent to ask, as is frequently asked in the opinions sent in, whether there is not a place for Christian schools whose originality of outlook and progressiveness of method may be welcomed as a tonic by the government educational authorities; whose testimony of protest and correction may prove constructive in the building of a better social, economic and political fabric, and whose educational aims shall at the same time be high enough to be conspicuous. This does not necessarily mean schools of university grade alone. One of the most frequently heard suggestions is that some model Christian primary schools should be established. But in any case it would call for financial resources far beyond any now available. Physical plants, equipment, and large endowments will be necessary. One of the fruitful suggestions given consideration during the recent conferences between Dr. Mott and the Christian leaders was that all the Christian educational institutions mass their front and make a united attempt to raise a

common fund sufficient at one stroke to lift them all to a place of respect and efficiency.

All recent findings have called attention to the need for resting the finances of the Christian schools more and more on graduates, local supporters and churches. Also, the point has been repeatedly made in recent opinions that Japanese executives are virtually essential to an ultimate integrating of the school in the life of the people.

Religious Education and Religious Influence Throughout the Educational System. This is a problem of paramount urgency which is pressing for satisfactory solution in almost every country of the world today. It is perhaps larger and more far-reaching even than the question of the place of Christian schools, for its determination affects the religious outlook of millions where our private schools reach hundreds. Of all the aspects of the study of religious education discussed at the Jerusalem Meeting this was given by far the most consideration, as was the case, also, at the National Christian Conference, in Tokyo, last June. The findings of the International Missionary Council meeting read: "For all national educational systems we covet the influences of the Christian religion: but, except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none". The divorce of religion and public education came about in Japan, not from any indifference to religion, but from a fear

of controversy between the various religions, with a consequent disturbance of the national life. It is now becoming plain to the educational leaders here as in every other country where there is this separation, that there are evils attendant on a system from which God has been ushered out that outweigh the worst faults this system was intended to escape. For the past three annual meetings of the National Christian Council the Minister of Education or his representative has in his address publicly referred to the need of a religious content in the national life, and has called on the Christian forces to bring this influence to bear. Now the immediate question is whether to seek admittance for religious teaching within the halls of the public schools, or not. The recent organization of the bureau of social education within the Department of Education, and the re-emergence of the defeated "Religions Law" in the Diet this last Session, with its hundred and twenty odd articles providing for the official overseeing of all religious organizations, of religious teaching and even of forms of worship indicate that the interest of the authorities in the support religion may offer is rather social and political than spiritual, and that if religious teaching were included it would be on such terms of control as would guarantee that it should be a conservative force. There would be little likelihood of the wind blowing where it listed. There also is the very vital question as to what religion would be taught, and by whom, and whether it could be

compulsory, or could be practicable within the school premises.

The fact is religion is now being taught in Japanese schools. Beginning with the Sun-Goddess myth-story in the First Reader of primary school through to the apotheosis of General Nogi, what with the veneration for heroes, the reverence for ancestors, and the worship of the ruler, State Shinto both in teaching and in ceremony is already enshrined in the entire system. And State Shintoism, whatever distinctions may be drawn by the authorities, is a religion deep enough and powerful enough to command the final allegiance of every child who has been taught it day in and day out, for the six years of his compulsory schooling. To open the doors to even voluntary religious studies in public schools, then, would mean to introduce as a new element a preponderance of Buddhist teaching. No doubt the Christian influence would be out of all proportion to its relative weakness in amount, but even so it could not hope to be formative, for many years yet to come. The National Christian Conference was divided in opinion, the most of the members thinking that things would be too confused with such a conflict of religious teachings for any good to come of it. Perhaps some way may be found whereby the pupils may not elect whether they shall be taught, but may elect which religion they shall be taught, and then shall receive instruction at the church, shrine or temple, from accredited teachers. No one yet has a sure word

of guidance in this most crucial matter. But in the meantime there is a yearning for vital religious truth and convictions among the young people of Japan which constitutes a major opportunity and challenge to the Christian schools and the church.

CHAPTER XII

CHRISTIAN LITERATURE PRODUCED IN 1928

Florence Walne

In the literary achievements of Protestant Christianity in Japan, Japanese Christian leaders are finding little that merits special commendation. Recent comments on Japanese Christian Literature as it is today are nearly all characterized by a note of dissatisfaction and discouragement. It is felt that post-earthquake production does not measure up to what was accomplished in the years preceding; that, more particularly, it has failed to keep pace with the tremendous strides recently made in the production of secular literature, giving the exponents of materialism an unfair advantage in the effort to influence the thought life of the youth of the nation. One writer sees the explanation of the dearth he deplores in the lack of sufficient capital which handicaps Christian publishing agencies. But Professor Nakayama, writing on Japanese Christian Literature in the "Kirisutokyo Nenkan" for 1928 points out a more fundamental reason for what he views as an almost complete lack of any original production which may be termed great,

or may be thought of as being contributory to the treasury of the world's best theological and devotional literature. There have been many excellent translations of the great world classics, but he feels that the "soil" is still too thin to yield a rich growth of creative work. For "after all, literature is the expression or reflection of life. Therefore, where Christian life is as immature and as lacking in power and vitality as it is, generally speaking, in Japan today, it is out of the question to look for the appearance of a great Christian literature. Let us have more *vital* Christian living, compounded of doubt, agony, devotion, profound experience, and inspired thoughts and deeds. Without this there is no reason to hope for the production of a literature with real significance and force." Professor Nakayama does, however, touch in an interesting way on the undeniable influence which Protestant Christianity has exerted upon the work of many of the country's greatest secular writers, Shimasaki Toson, Masamune Hakucho, Okino Iwasaburo, Tokutomi Roka, etc., men who made no positive claim to an acceptance of the Christian faith, but who could not have written as they have without the inspiration (unacknowledged though it was) of the Christian concepts with which they had in one way or another come in contact some time during their lives. Such writers as these with the ability which was theirs, might have produced works of the highest value if they had been wholly yielded to and permeated by the Christian faith.

Out of the realm of mediocrity to which Professor Nakayama consigns most of the creative work of the Christian writers, he lifts one name, Kagawa Toyohiko, and places it as a bright star in the literary firmament. "Shisen wo Koete" (published in America by Doran as "Before the Dawn") according to this critic, is the lone masterpiece in the Christian literature of this people. So, in reviewing a year's output of Christian books, it seems not inappropriate to begin with this writer, who, with amazing prolificness, gives to the public each year many of its most widely read Christian books. As if in confirmation of the truth of the statement that the highest type of Christian living will produce the highest type of Christian books, we have before us the results of Mr. Kagawa's wide, varied and (shall we say?) unique experiments in Christ-like living. Books appear fairly to tumble from his pen, and as they come, couched in vivid and original phraseology, rich in knowledge of the needs of human nature as revealed by the sufferings of human society, and characterized by a powerful insight into and understanding of the qualities peculiar to his own race, one is often moved to wonder whether or not we are observing a truly great literature in the making, a literature which will have a message for the West as well as for the East. His books written in 1928 include, "Nampu ni Kisou Mono" (Battling with the South Wind — Hakubunkan, ¥1.40) which, although it is fiction where the other is fact,

might be called a children's edition of "Shisen wo Koete"; "Kami ni Yoru Shinko" (Faith in God — Nichiyo Sekaisha, ¥0.50) a companion volume to "Kami ni Yoru Kaiho," and consisting of a study of the heroes of faith in the Old Testament, leading up to an appreciation of Jesus' own faith in God; "Jinrui e no Sengen" (Christian Manifest to Mankind — Keiseisha, ¥1.00) and "Seisho no Shakai Undo" (The Social Movement of the Bible — Nichiyo Sekaisha, ¥0.50) in which he arrays the New Testament against Marxism; "Christian Diary" (¥1.80), a combination devotional book and diary for 1929; in addition to innumerable magazine articles, pamphlets, and evangelistic leaflets.

In further substantiation of the theory that depth of spiritual experience can be counted upon to yield a rich fruitage in original inspirational writing, we find "another Job" in a member of the leper colony on an island in the Island Sea, who, with an experience of twenty years of exile and suffering to aid him in his search for God, breaks into song so triumphant and beautiful that any one reading his book of poems, "Reikon wa Habataku" (My Soul Spreads Its Wings, by Nagata Honami — Koyusha, ¥1.80) readily understands why it was one of the best-sellers of 1928.

Detailed reviews are not within the province of a paper of this kind, so one can do no more than mention some of the most noteworthy of the 1928 books before going on to list the output for the year. Conspicuous among these is Dr. Tagawa's

frank and timely treatment of the educational system in Japan, "Kirisutokyoshugi no Kyoiku, Shin Nihon no Shinro" (Christian Education, the Course for New Japan — Kyo Bun Kwan, ¥0.80) a small, readable book which, as some one has said, "should be in the hands of the head of every school in Japan"; Hirota's "New Concordance of the Bible" (Book and Tract Society, ¥2,00) handy, almost pocketsize; Nagai's modern Translation of the New Testament (Shinkeiyaku Seisho — Teishinsha, ¥2.40) not suitable for general reading but of interest to Bible scholars; Hidaka's popular commentary on the New Testament (Nichiyo Sekaisha, ¥1.80 per vol.) consisting, up to date, of five volumes, Mark, Luke, John, The Acts, Galatians and Thessalonians, very readable and helpful. Uchimura Kanzo gave us the companion volume to "Gariraya no Michi" (published in 1927) in "Jujika no Michi" (Kozando, ¥1.50). Yoshida Etsuzo wrote a life of Christ, "Nazare no Iesu" (Shunshusha, ¥1.30), which has the distinction of being the first life of our Lord written especially for Japanese. A new Bunyan literature, inspired by the tri-centennial, supplements the well known translations of Pilgrim's Progress, and includes Masumoto Shigeo's "Bunyan to Tenro Rekitei" (Kohakusha Shoten, ¥1.20) a slender volume sketching the history of "Pilgrim's Progress" in Japan, comparing the early translations with the modern, reproducing the old prints used in illustrating the earlier editions, etc.; "John Bunyan Den" by Aoyoshi Katsuhisa (Nichiyo

Sekaisha, ¥0.80); "John Bunyan Shoden" translated by Muraoka Hanako (Book and Tract Society, ¥0.20); and Miyoshi Tsutomu's "Sei no Ichiro" (The Highway of Life — Ogikubo Shoin, ¥1.20) a series of lectures based on Pilgrim's Progress. Although not exactly in the book line, the "Kirisutokyo Koza" also deserves special mention. This monthly publication, of about 170 pages, edited by Ishida Tomiji and published by the Shukyobu of the Y.M.C.A. is now in its second year. It purposes to give the public the cream of Christian thought in present day Japan, and has been commended for the large contribution it is making to the effort to provide the Christian community with a "systematic knowledge of Christianity".

Among the notable books a place should certainly be accorded to works of distinctive merit produced in the vernacular by the missionary. It is a pleasure to mention here another one of Dr. Logan's excellent devotional commentaries on books of the Old Testament. His study of Exodus, "Mose no Jidai — Shutsu Ejiputoki no Naiyo" (¥1.50), follows his previous commentary on Genesis. Two more of the new edition of the Learned commentaries, Second Corinthians (¥1.50) and John's Gospel (¥3.50) would also appear in this same division.

The year's output seems to fall slightly behind the previous year in the matter of quantity, but on the other hand, it indicates two very happy tendencies, an increase in original work over

translations, and a decrease in prices (due to the lessening cost of printing).

Among the original works, in addition to those already mentioned, we would list first the following commentaries: "Yohane Den Shuchu" (¥2.00) by Yokoi Tokio, a completely revised edition of an old book, the first volume in a proposed "Yokoi Tokio Zenshu" to be brought out posthumously. "Sanjo no Suikun Kaisetsu" by N. Asano (¥1.40), one of several books appearing recently to testify to a special interest in studies of the Sermon on the Mount. "Piremonsho Chukai", by T. Matsumoto (¥1.50) another one of the New Testament studies to be published by the Kyo Bun Kwan, in uniform binding; "Heburusho Kowa", by Y. Imamura (¥0.70) the first in a proposed series of inexpensive commentaries for the general reader. Special translations of Bible portions include Professor Matsumiya's "Shitotachi no Hataraki, Kogo no Shitogyoden" (¥0.12) uniform with his Mark and John; and Y. Yuasa's translation of Ecclesiastes, "Dendo no Sho no Seibun Shinyaku" (¥0.50). Other helps to Bible study include "Kirisutokyo Tokuhon" by K. Shiraishi (¥1.20), a simple exposition of Christian truths published in the form of the Japanese school readers; T. Kubo's study of Thessalonians (¥0.50) the third volume in his Outline Study of the New Testament; Kurozaki's "Sanjo no Suikun Kogi" (¥1.50); Aoki Cho uro's "Yogensha Kenkyu no Shiori" in two bindings (paper ¥1.30, cloth ¥1.80), a suggestive and helpful book; S. Murao's "Kyuyaku ni Okeru

Yogen no Shinten" (¥2.00); Mitani's "Shihen Reikai," Vol. 2 (¥2.00); and Onomura Rinzo's "Kiseki no Rikai" (¥0.20) which is the sixth booklet to appear in his Sapporo Pamphlet Series.

Studies in the life of Christ from two different approaches are offered in K. Ohira's "Iesu no Seikatsu to Sono Shimei" (¥1.50), and S. Yonezawa's "Musansha Iesu" (Jesus, the Proletarian, ¥0.80). In the line of Biblical biography we find Matsumoto Takuo's excellent study of several New Testament characters, "Shinyaku Jimbutsu Ko" (¥2.00); Yashiro's "Seito Petero" (¥0.20); and a new book by Yamamuro Gumpei, "Seisho no Jimbutsu" (¥1.00). Ordinary biography gives us "Seietsu ni Kagayaku Hitobito" by Yuki Ko (¥1.80) containing brief sketches of Augustine, Bernard, Luther, Teresa, Wesley, etc. while "Misora no Hana" (¥1.50) by Nagata Honami (author of "Reikon wa Habataku") is the autobiography of a saint of today. "Shinsei no Hito" by S. Miura (¥0.30) is the story of the life of Nakano Hideko and her conversion to Christianity from Buddhism. "Eiko e no Yakushin" by H. Shiromori (¥1.50) is the life story of Okuzumi Naobumi. "Hoa Sanjunen, Inochi no Yorokobi" (¥1.00) by Harumi Tamae, is not exactly an autobiography but relates the spiritual experiences of one who has been "For Thirty Years An Invalid". Other personal experiences are to be found in an interesting little book called "Seisho ni Michibikareru Hitobito" (¥0.80) in which a number of well-known Japanese Christians testify

to the influential power of certain passages of the Scriptures.

The essentials of Christianity are presented anew in "Kirisutokyo Yogi" (¥1.40) by Azegami Kenzo, and in a little book "Kirisutokyo e no Rikaido" (¥0.20) by Hamada Katsuji. On the 50th anniversary of Uchimura Kanzo's conversion to the Christian faith, a group of his "deshi", all well-known names, dedicated to him a collection of theses on Christianity published as "Kirisutokyo Rombun Shu, Uchimura Kanzo Sensei Shinko 50 Nen Kinen" (¥2.50). The Presbyterian church publication department sends out a booklet by K. Ohira in which he discusses Materialism and Christianity, "Yuibutsu Shikan to Kirisutokyo" (¥0.20); and Kurozaki Kokichi has two little books, each 10 sen, "Shakai Mondai to Kirisutokyo" and "Waga Kokutai to Kirisutokyo".

Sermons and lectures include some good collections: "Tsuchi ni Megumu Inochi" (Life from the Soil, ¥1.60) — Onomura Rinzo; "Kami no Ai to Kami e no Ai" (¥1.00) — Takakura Tokutaro; "Jujika no Oncho" (¥1.50) — Y. Inokuchi; "Iesu wo Shitaite" (¥1.00) — Yanagiwara Teijiro; "Ehoba no Seikai" (¥1.50) — F. Tsuge; "Budo Sono no Kogitsune" (The Little Foxes in the Vineyard, ¥0.50) — Y. Inagaki; "Minami Jui" (¥0.50) — M. Tsuruda, a pastor in Hawaii; "Shinjidai no Tembo" (Observations of the New Age, ¥0.80) by a group of Kumiai Kyokai pastors; "Ko Yokoi Tokio Kun Tsuito Enzetsu Shu" (¥0.30) addresses by Uchimura, Tsunajima, Ozaki, Tokutomi, in

memory of their late colleague; Michihata Taisei, the author of "Amidabutsu yori Kirisuto e", gives us another study of the two religions in "Bukkyo no Jikkai yori Kirisutokyo no Jikkai e" (¥1.50).

Two new books on temperance appeared during the year, one by Nagao Hampei, "Kinshu Sowa" (¥1.00) and a Temperance Reader, "Kinshu Dokuhon" (¥1.00) by M. Yanagizawa.

A miscellaneous grouping would include: a book on travels in the Holy Land, "Shinyaku no Yukari wo Tazunete", by Mizuno Kyosuke; Professor Ohara's "Seija no Hikari" (¥2.00) and "Dai Ichigi" (¥2.00), volumes one and two in his valuable series of anthologies, called the "Reiwa Zenshu"; two additions to a growing library of hymnology, "Sambika Meikyoku Monogatari" (Famous Hymn Tunes, ¥0.65) by Sakamoto Yoshigoro, and "Sambika no Hanashi" (¥1.40) by Sagawa Shinsai. In this connection we might also mention the S. S. Hymnal published by the Nippon Nichiyo Gakko Kyokai, "Nichiyo Gakko Sambika", with and without notes (¥1.50 and ¥0.25 respectively).

In addition to the books already noted, mention should be made of three more Seikokai publications: a book on church history, "Kirisutokyokai Shi" (¥2.00) by Wakatsuki Masumi, and two books by S. Maekawa, "Shinko Shokun" (¥0.60) and "Kirisutokyo no Kompon Gi" (The Church's Creed, ¥1.30).

The number of children's books seems rather small. The Bible story series, "Seisho Mono-

gatari Bunko" in twenty-four volumes, was completed during the year. It is rather expensive at ¥1.00 per volume, but is quite attractive in appearance, and represents a group of writers known for their skill in this line. Takase Mugen gave us another book of Bible stories "Yonen Seisho Monogatari" (¥1.20), and there is one other, by T. Yamaguchi, "Shion no Doro (The Way to Zion, ¥0.20). Uezawa Kenji added Vols. 4 and 5 to his Uezawa Monogatari Shu, "Otete Tsunaide" and "Maboroshi no Hana," very sweet stories, each 90 sen. "Oyama no Yuki" (¥1.20) by Mrs. Muraoka, and "Suzuran" (¥0.90) by Y. Takazaki are two more short-story collections by noted writers for children.

When we come to the translations, we find among the commentaries: Foss, on First Corinthians, by K. Yoshida (¥1.80); Calvin, on Romans, by Sato Shigehiko (¥2.20); Schiller, on John's Gospel by S. Yamatani (¥3.50). Hudson Taylor, on the Song of Solomon, by Suzuki Jiro (¥0.70). Readings from St. Matthew by Lady Cavendish, tr. by Y. Kurose (¥2.20). Next we find Kautsky's "The Origin of Christianity" by M. Kondo. (2 vols. each ¥1.50); Moore's "The Birth and Growth of Religion," by Suga Enkichi (¥1.50); Moody's "Footnotes on the Gospel," by Suzuki Jiro (¥0.40); Moody's "Pleasure and Profit in Bible Study," by T. Miura (¥1.00); Basil Mathew's "Paul the Dauntless," by the editorial staff of the Kyo Bun Kwan (¥2.00); Samuel Shaw's "Palestine and the Bible," by K. Baba (¥1.00); Hall's "The Religion

of Luther," by Sato Shigehiko (¥0.75); Thompson's "The Bible of Nature," by Kimura and Sakamoto (¥1.50); Sheldon's "In His Steps," by Matsumoto Unshu (¥2.00); Augustine's "Confessiones" and Pascal's Pensees," by I. Yanagida (¥1.00); Kempis' "Imitation of Christ," by T. Uchimura (¥0.60); Jowett's "My Daily Meditation," by Tanaka Kamenosuke (¥1.50); Spurgeon's "Morning by Morning," by K. Yarita (¥2.80); Mrs. Smith's "The Christian's Secret of a Happy Life" by H. Yamaga (¥1.00); A. R. Brown's "What is Worth While?", by H. Miyagi (¥0.30); Fraser's "The Dew of Stillness," by H. Miyagi (¥0.50); Sundar Singh's "From the Life Beyond," by T. Kanai (¥0.90); McConkey's "The Three-Fold Secret of the Holy Spirit," by C. Aoki (¥0.50); Murray's "The Prayer Life" by T. Kanai (¥1.00); Bound's "Heroes of Prayer," by S. Abe (3rd. ed. ¥0.75 and 0.45); Inwood's "The Fire of the Lord" (3rd. ed. ¥0.60); Sermons of Frederick W. Robertson, by K. Yasutake (9 vols. each ¥0.40); Carl Hilty's "Religious Essays," by K. Kurozaki (2 vols. each 2.80); Niebuhr's "Does Civilization Need Religion?" by M. Kurihara (¥1.00); Milton's Paradise Lost, Illustrated, by Hoashi Riichiro (¥3.50); Milton's Paradise Lost, by Fujii Takeshi (3 vols. ¥1.80; 2.80; 2.50; Stories from Ben Hur, by R. Maki (¥0.65); Bell's "The Boiling Caldron," by E. Muragishi (¥0.50); Mile's "A Guide to Child Rearing," by F. Koizumi (new ed. ¥1.00); Brumbaugh's "Wholesome Amusement," by Y. Yoshizumi (¥1.00).

A goodly quantity of evangelistic literature for free distribution was produced during the year. Especially noteworthy is the set of leaflets called the Faith Series, containing fifteen titles, by Mr. Kagawa. The National Mother's Association of Japan continued to publish its monthly leaflet, and offered a bound copy of all of its publications under the title "The Mother's Friend" (¥1.90). Mr. Nobechi has completed a charming series of tracts for children, containing twelve titles and called the Kodomo Shinko Sosho. The list of periodicals reveals nothing new, and leaves a great deal to be desired, although good work was done along some lines, as for instance in the Purity and Temperance Magazines, and the Katei Shimbun published by the Nichiyo Sekaisha, to mention a few outside of the realm of the church publications. Encouraging progress in the field of newspaper evangelism is reported by Rev. E. C. Hennigar, Shinshu, Rev. H. V. Nicholson, Ibaraki Ken), Rev. C. E. Norman (Fukuoka Ken), Rev. H. Kuyper (Oita Ken), and others.

We might close this brief report with an expression of the hope that the near future will bring an even richer growth in a Christian literature indigenous to this people. A Japanese critic voices the need for more commentaries by Japanese scholars; for greater works in the realm of theology; for studies of the spiritual giants of the world written by Japanese; for cheaper and better translations of many of the classics, etc. To this we would add: more high grade (but low-priced)

literature for children and young people, especially young women, and just here is the field which calls for the type of writer yet to make her appearance on the Japanese literary horizon, a Christian woman writer with vision and understanding and a talent entirely consecrated to this important form of evangelistic endeavor.

CHAPTER XIII

THE CIRCULATION OF LITERATURE IN 1928

E. N. Walne

The latest statistics available show that the post-war period has witnessed a phenomenal increase in the production and circulation of literature in Japan. The number of original books published increased from 10,945 in 1923 to 19,967 in 1927. During the same period the output of translations averaged about 10,000 per year.

Still more marked has been the increase in the importation of foreign books. The figures for the past three years are not available. In 1923 the total value of books imported was slightly under ¥500,000. By 1924 this amount had increased to nearly five million yen. If the increase has continued at the same rate during the past four years, the value of books imported during 1928 must have been little short of seven million yen.

Activity in the publication of series of one yen books was continued during 1928, though perhaps not on the same scale as in 1927. Some of these series consisted of as many as twenty volumes, running from 800 to 1000 pages each. They were

sold by subscription. Among the most popular, "Contemporary Japanese Literature" secured 300,000 subscribers and "World's Great Thought" 400,000. The translator of "Les Miserables", for the latter series, is reported to have received a royalty of over ¥100,000.

During the period under review the number of public and semi-public libraries in Japan and the number of readers in the same have increased five-fold.

While the publishers of Christian literature in Japan are not keeping pace with the publishers of secular literature, most of them report increased sales for the past year.

The two Bible Societies led, with an increase in circulation of 225,270 copies. Their combined receipts from sales amounted to ¥17,203.05.

The Christian Literature Society reports ¥85,000 receipts from sale of Japanese publications, as against ¥72,000 in 1927. The sales receipts of the Japan Book and Tract Society were ¥65,493 in 1927 and ¥70,176 in 1928. The sales of the Church Publishing Society increased from ¥13,207 in 1927 to ¥15,053 in 1928.

The chief publications of the Salvation Army are Yamamuro's "Common People's Gospel," of which 9,332 copies were sold, and the semi-monthly "Toki no Koe" or "War Cry", with a total issue for the year of 714,000 copies.

Every one interested in the Christian movement in Japan regrets that financial embarrassment has greatly curtailed the activities of the Keiseisha,

for so many years the foremost publisher of Japanese Christian literature. It is greatly to be hoped that the efforts now being put forth to reorganize and finance the firm may succeed in such a way as to enable it to resume its place of leadership as an independent publisher.

While the Keiseisha has been struggling to regain the place which it held before the great earthquake, the Nichiyo Sekaisha, located in Osaka, has been forging toward the front. Its success is due in large measure to the personality and sacrificial labors of its founder, Mr. Nishisaka. "Katei Shimbun", a monthly magazine published by this firm, now has a circulation of 6000 copies. Nichiyo Sekaisha also publishes "Kyoan" a Sunday School Quarterly for the use of teachers of the International Lessons, and "Kodomo Shimbun," a Sunday School paper for children. During the 24 years of its existence the firm has published 300 titles, besides becoming the chief source of supplies for Sunday Schools. Its Bible Dictionary is now in the 6th edition. During the past year it circulated 20,000 copies of Kagawa's "Kami ni Yoru Shinko" (Faith in God).

Fukuin Shokwan, located in Shimonoseki, is specializing in the production and circulation of literature for use in evangelistic work. When the year closed it had in press a series of 15 Leaflets, by Kagawa and another of 12, for children, by Nobechi. Its sale of these Leaflets amounted to 647,000 copies within two months. An encouraging feature of the venture has been the increase

in direct sales to Japanese churches and individuals. Fukuin Shokwan also publishes annually a classified catalogue, in which the effort is made to list all available Japanese Christian literature.

"Kaitakusha" (Pioneer), the monthly organ of the Y.M.C.A., reports a circulation of 3,500. During the past year it has featured a translation of "The World Study in the Life of Jesus," promoted by the world's Committee of the Y.M.C.A. In addition to the publication of these studies in the magazine, it has issued each month about 2,000 reprints of the same.

In the last month of the year a new organization, calling itself Kirisutokyo Shiso Sosho Kankokai began to function. It plans to publish, through the Idea Shoin, "The Library of Christian Thought and Life." On Dec. 25, it published, as the first volume of the series which it has planned, a translation of Niebuhr's "Does Civilization Need Religion" Kindai Bummei to (Kirisutokyo), by Prof. Kurihara. The purpose of the organization, as stated in its prospectus is as follows: — "Our plans for publishing will be based on a study of the needs of society in general and of the Christian community in particular. We want to help men and women of today in the solution of the complex problems of modern life. We expect to stress original works by Japanese writers though this policy involves no prejudice whatever against translations of outstanding books, either ancient or modern. Every book bearing our

imprint will be inspired by religious earnestness and the best modern scholarship."

Not the least valuable part of the contribution which this new organization has already made to the cause of Christian literature in Japan is the demonstration which it has given of the possibility of producing books, attractive in appearance, by writers of the first rank, and selling at the low price of one yen. When one remembers that 92 out of every 100 of the people of this country live on incomes of less than ¥500 per year, it is evident that the market for much of the Christian Literature is very much restricted on account of its cost.

A reduction of 100% in the prices of Christian literature, accompanied by better advertising methods would increase circulation many times 100%.

Space forbids more than bare mention of the increasingly effective work being done through Newspaper Evangelism and by the Newspaper Syndicate, which began last October to supply articles for publication by local papers throughout the country. Typical of the work of the former is Dr. Hennigar's report of 200 paid memberships in his Circulating Library and 50 baptisms of correspondents, in one local church.

The Newspaper Syndicate, under the vigorous management of Mr. Nicholson, succeeded in having its articles printed in from 40 to 50 papers, in widely separated localities of the Empire.

PART III

THE PENETRATION OF JAPANESE LIFE BY CHRISTIAN IDEALS 1859-1929

CHAPTER XIV

SEVEN DECADES OF CHRISTIAN PROGRESS IN JAPAN

S. H. Wainright

Ten years ago, this writer reviewed for the Christian Movement the Six Decades of Christian Progress in Japan since the opening of the country. In order to avoid repetition, the reader is referred to that article.[1] Here we shall devote some space to the entire Period, while speaking in particular of the Seventh Decade (1919-1928). In truth, the uninterrupted continuity in Christian progress, since the Treaty was negotiated by Townsend Harris and the opening of the country in 1858, has been such as to give to the entire Period a peculiar unity.

We are asked to consider in particular the subject of Christian penetration during these seven

[1] See the Seventh Annual Issue of the Christian Movement.

decades. Penetration may be understood to refer to the depth of influence on the one hand or to the extent of diffusion on the other hand. The subject raises the further question as regards penetrability, and its varying degrees, exhibited by the response of the national mind. Then there is a third question, some are discussing at the present time, that is the degree of penetrative power the Christian religion exhibits in these latter days as compared with the effectiveness of Christian propagandism in the earlier decades.

It is not at all easy to estimate the degree of Christian penetration in a country like Japan, that may reasonably be credited to the Christian organization. Christianity reaches Japan through the wider influences of western civilization. Christian ideas have found many channels through which the Japanese mind has been reached.

I

If consideration be given first of all to the question of the reaction of the Japanese mind to Christianity, it will be well to study the outward course of events, as these have affected Christian activity. So we shall review hurriedly the trend of events during the course of seventy years.

During the First Decade (1859-69), the Civil War in the United States occurred. American Missions were delayed, in consequence, a full decade in entering Japan. Though the Japanese knew nothing of this conflict, yet its consequences were registered in this part of the world, throwing the

beginning of the American Foreign Mission Period forward into the seventies.

In the Second Decade (1869-79), the Iwakura Embassy was sent abroad (1872-3). The significance of this mission is not to be overlooked. In the earlier period of Catholic Missions, embassies had been sent to Rome, from Nagasaki in 1583, and from Sendai in 1613. These were sent by Daimios. The Iwakura Embassy was national and was charged with plenipotentiary power to negotiate with western states. Its aim was to seek a revision of the treaties made in the previous decade, and to do away with extra-territoriality. Japan hitherto had been receptive, unwillingly so at first, but now active steps were taken by the nation itself to enter into normal relations with the United States and other western countries.

The noteworthy event in the Third Decade was of a domestic character, yet akin in significance, to the Iwakura Embassy. The constitution, pledged by the Emperor in 1881, was promulgated on February 11, 1889. It committed Japan to the western form of political government and gave evidence of penetration at that early time. Its significance for Christian evangelism is symbolized in the 'public halls' everywhere built in order to provide a place for political speakers to address the people. Hitherto outside the temples and school houses no place was available for public rallies. Not only did these buildings prepare for the coming of the Christian preacher who has frequently made use of them for Christian gatherings, but the nation-

wide appeal in localities everywhere in the interest of political platforms had the effect of preparing the way for Christian rallies. Yet the Christian evangelist has, in many instances, been the pioneer preparing the way for the political orator. Both appeals are alike in this, that the message is presented to the conscience and reason of individuals who are called upon to exercise a new responsibility in making personal decisions.

In the Fourth Decade (1889-99), the outstanding event was the war between Japan and China with important consequences. These, for Japan, were first of all the confirmation of this nation in her choice of western civilization in preference to the traditional Chinese civilization. The easy victories over the Chinese on land and sea deepened Japan's confidence in the modernism of the west. And secondly, the consequences for Japan were an expanded national life through new accessions southward to Formosa and on the mainland. On the other hand the national self-consciousness was intensified and a reactionary spirit prevailed for some time afterwards. Christian penetration became more difficult, that is the Christian approach to the National mind. The intervention by Russia, Germany and France, depriving Japan in part of the fruit of victory, served to stimulate the reactionary movements.

In the Fifth Decade (1899-1909), the great conflict with Russia put to the test, that is in 1904, Japan's newly acquired efficiency. While the war with China brought to light the military and naval

efficiency of Japan, the conflict with Russia revealed the industrial advance Japan had achieved. That this nation should go to war in order to preserve Manchuria as a market was convincing evidence of the transition in Japan from an agricultural to an industrial nation. At this time, the ever developing trend since then toward economic welfare, first became manifest.

In the Sixth Decade (1909-1919), the great European struggle drew Japan into the whirl of conflict, though this nation was far from the scene of strife and its participation was small. Yet the effects were not slight. The industrial system of the nation received great impetus. Productive capacity was increased through the enlargement of existing plants and greater diversification. Money flowed into Japan as into America. A yet wider national expansion took place through the acquisition of German possessions in the Far East. Closer affiliation with European nations on the part of Japan, as an allied Power, was a most important consequence.

In the Seventh Decade (1919-29), the most significant element in the secular world is to be found within Japan and as a domestic problem. During the First Decades, the mind of the nation was almost dominated by foreign questions. But in recent years, Japan herself has become her own great problem. The trend toward industrial development and the emphasis upon economic welfare have brought the nation to a critical stage and face to face with grave problems.

To sum up, we observe two outstanding consequences. First, there is the expansion of the nation, and secondly, there is the industrialization of the nation. Spiritual penetration has been affected by the immense influence of material pursuits and earthly welfare. Yet Christianity does not shrink back from, but rather welcomes a task so full of heroic faith and creative power.

II

As regards penetration, what has been the place of influence that can be claimed for the foreign missionary and for the Japanese Christian leader during these seven decades of history? Seventy years after the crucifixion of Christ, very few, if any, of the original apostles were living and active. The Apostle John may have survived. But seven decades served to completely change the personnel of the Christian leaders. And such has taken place in Japan. With but few exceptions, the Foreign Missionary movement has passed from the hands of those who created it to successors, to a second generation of Foreign Missionaries. Then there has been another change, broadly speaking. The lay element, largely represented by women, has gradually increased among foreign missionaries. The proportion of ordained men has become relatively small, while the number of ordained men engaged in direct preaching is smaller still. The significance of this change is to be seen in the new emphasis characterizing the latter decades from the earlier ones. Once more, the

Seventh Decade is distinguished from the preceding by the arrested development of Foreign Mission expansion in Japan. Not a single Mission organization entered Japan during this last decade. The number of Foreign Missionaries not only came to a stand still, constantly increasing up to that time, but began to recede. We are speaking of the entire foreign force. The number under some Mission Boards has increased, while under other Mission Boards the number has decreased.

There is a curious circumstance to be set over against this arrested development. Missionary opportunity has widened, if anything, through the opening of larger sections of the population, especially of the rural districts. Missionary opportunity should not be confused with the question of Missionary adjustment to the Christian forces already in the field. Certain young missionaries have found it difficult to adjust themselves to the work as now organized in co-operation with the indigenous forces and have drawn the hasty conclusion that the day of Foreign Missionary opportunity has passed in Japan. While the penetrability of the Japanese mind is not quite the same as Christian opportunity, yet the approach is far easier at the present time than ever before. And if opportunity be the equivalent of a sense of human need, certainly the call for Christian service and evangelism is very great indeed at this critical time.

Besides the question of opportunity, and the fact of arrested development in the process of

recruiting this field, there remains a further point needing consideration. Has there been advance in Foreign Mission work during the decade just closing (1919-29)? There indeed has been advancement. The higher level reached in missionary giving at the home base after the European War gave effect to a new growth on all mission fields, a widening of the scope of activity and the better equipment of churches and educational and other institutions. The Christian forces in Japan are far better equipped than they were before the European War. Recently, however, it has been difficult to meet increased expenses owing to the failure of the home churches to maintain the high level reached soon after the Great War closed.

While discussing the question of equipment, a word may be said here calling attention to a second opportunity, besides that of evangelism in the rural districts, an opportunity great enough to merit the hearty response of men of great means in the home churches. Now is the time to endow educational institutions on the mission fields. It seems as difficult for a rich man to accept the last great commission of Christ, in the direction of his wealth in obedience to its command, as it is for a camel to go through the eye of a needle. The gifts which reach the mission field are small indeed as compared with the philanthropy which provides for institutions in the home land.

The foreign missionary is by no means ineffective in the evangelistic field. One will find that fresh ingatherings to the membership of the

Churches, and the opening of new preaching places, have often been due to his initiative and his better equipment for pioneering. Indeed one might lay it down as a cardinal truth of the situation that a vigorous and well recruited Mission is a fact reflected in the growth of the indigenous church with which that Mission is in co-operation.

One word further needs to be added, owing to the importance of the subject, with reference to Foreign Mission opportunity in Japan at the present time. On all sides the importance of the missionary to this field is emphasized. The indigenous churches as well as the Missions have spoken on this subject in clear terms. But when the missionary is called for, all alike do not think of his presence in like terms. Some feel the need of missionaries to occupy special places and to render useful service rather as individuals. But many overlook the deeper aspect of this question. Is there in Japan a well defined place for the Foreign Mission Boards to continue their activity? Without a province clearly defined interest in Japan cannot be maintained by the Mission Boards at home. The pressure of other fields will draw increasingly appropriations and new recruits into their service. While there is some confusion of mind at this point, and while views differ concerning the subject, yet as a matter of fact the Mission Boards have experienced no special difficulty in finding an ample place for extending their benevolent undertakings in this field.

III

Turning our attention now to the Indigenous Churches, two circumstances distinguished Japan from other modern mission fields. First, nowhere else do we find a national system of education, such as is maintained in this country. Nowhere else is public opinion so well organized or so fully provided with the means to cultural influences. The Japanese Christian pastors and teachers have grown up in a briskly intellectual environment. They have ministered to a population widely influenced by school and press. There is a second distinguishing characteristic. In no other mission field has the transition been so great, as in Japan, from an agricultural to an industrial national life. This change has prepared the way for the growth of self-supporting churches. An industrial population is provided with ready money for the support of the congregation. It is not surprising, therefore, that the number of self-supporting churches in Japan, in proportion to total membership, is greater than on any other mission field.

During the last decade there has been no arrested development in the Indigenous Church as regards the number of organized churches or of ordained ministers. The figures show slow but steady advance. In 1919 there were 1224 organized churches, and in 1927, 1652. In 1919 there were 359 self-supporting churches and in 1927 there were 497. In 1919 there were 867 ordained ministers among the Japanese, and in 1927 there were 1353.

The membership reported in 1919 was 137,823. The membership in 1927 was 188,566. This shows a net gain of 50,743 in the course of eight years. That is probably one half the number reported as additions during the eight years, which is not an unfavorable showing. We should consider the undue losses through the addition of a great proportion of students to the church, who are lost sight of when they leave school. A comparison of the number of ordained Foreign Missionaries with the ordained Japanese ministers will be interesting. There were 299 ordained Foreign Missionaries in 1927 as compared with 1353 ordained Japanese ministers. Yet the total missionary force in 1927 numbered 1211. Even among the 299 ordained foreign missionaries, a goodly number devote their time to school and other forms of institutional work.

It is an encouraging phase of the situation to know that the pastorate has substantially increased. This means points of contact for a direct penetration of the minds of the people. It shows that the Church, with its regular pastorate, and with its auxiliary organizations, has become firmly established in many local communities. It is easy to draw a ready but unwarranted conclusion at this point. With the growth of the Japanese pastorate and with the small number of ordained men among the missionaries, it will not do to conclude that the place of the latter is unimportant. That conclusion would be too hasty and unjustified by the facts of the situation. What

facts, it may be asked, have bearing? Of greatest importance is the inability of the Indigenous Church to achieve self-propagation. The opening and maintenance of preaching places still rests to a very great degree with the foreign missionary.

While the Indigenous Church, though evangelistic in spirit, is as yet not in a position to undertake extensive pioneering, yet it does not seem just to censure the Japanese Church, as many do, by pointing to the large growth of Christianity outside the organized church as an institution. As we have already remarked, Christian ideas reach this country through many channels. It is not an easy matter for the organized churches, still small in the size of their congregations, to contain or rather to embrace all that is Christian in Japanese society. Christian influence is widely diffused, for one thing, while the churches are local and do not have contact with more than a small proportion of the population.

We are not certain that the rise of independent movements, more or less Christian in character, in the Roman Empire, was altogether a reproach to the early Church. Marcionism and Montanism as exhibitions of Christian zeal, and the syncretistic movement, centering about Apollonius of Tyana, have their parallel, though but as incipient tendencies, here in Japan. If these tendencies become definite and widespread movements, one consequence will probably follow. The regular church organization will become more rigid. A Cyprian is the natural consequence of the activities of men like Marcion and Montanus.

There is, nevertheless, a serious aspect to this phase of the present situation. We refer to the so-called Christianity outside the churches. The possibility of the rise of semi-Christian movements should awaken Christians to undertake a more comprehensive grasp of the evangelistic task. Just as Christian penetration is a wider fact than penetration by the Foreign Missionary force, so is it a wider fact than the indigenous Christian churches. To it should be added that penetration by the foreign mission force is a much wider fact than penetration by organized churches. Great numbers are reached by the foreign mission force in the schools, in private Bible classes, in village Sunday Schools and in public preaching, who never come near a Christian church or attend any of its services. If bread cast upon the waters will return again after many days, this form of seed sowing will bear fruit. But fruit needs to be gathered and the gathering should be at the proper time, if the fruit of toil be not wasted. So what we are saying is that the present situation calls for a more comprehensive grasp of the evangelistic task. And by the evangelistic task we mean something more than national campaigns and preaching services in public places. What we mean is a more extended organization of churches. The situation awaits the village church, not simply the evangelist or the reformer. Such is the paramount obligation resting upon the Christian forces at the present time. A more extended organization of Christian congregations would tend

to conserve the results referred to so often as Christianity outside the churches. And, moreover, it would carry into effect one of the final words of our Master, when He said to the disciples, "Feed my sheep." The pioneering of the American Methodists and Baptists, in their extended network of congregations covering the American continent, gatherings at fixed times for preaching and worship, gave to these denominations their pre-eminent success. There was a great deal of Christianity, latent and otherwise, outside the churches when those denominations spread through the rural districts over the American continent.

IV

A word needs to be added concerning the changed mental attitudes characteristic of the present situation. There is inauspicious trend of thought. The Japan of the Twentieth Century is not infrequently compared to the Europe of the Eighteenth Century. The note of revolt is in the air. With it there is skepticism prevailing with reference to all things held sacred in the past. The current of ideas at the present time is menacing. The vast movement for bettering the material conditions of the nation contains hidden within itself the seed of sin and strife. The great need of the nation is to be found in a spiritual emphasis which overcomes the onesided pursuit of earthly gain and the passion for the pleasures of time.

One happy circumstance is the large Christian influence, relatively speaking, exerting itself among

the leaders of the proletariat movement. Indeed Christian ideals are more potent in this movement than among those who represent a similar point of view in certain western countries. The officials have complained, in truth, that many of the new agitators have been at one time connected with the Christian churches. Yet Christianity, on the whole, is a conservative influence. Mr. Kagawa is a man of great restraint, though closely identified with laboring men. Christ said, "Ye are the salt of the earth." He also said, "Ye are the light of the world." Never were His words more seriously to be taken to heart than at the present critical juncture in the history of Japan. The saving influence of Christ is needed. Only in Him is there hope of turning the tide in favor of the treasures which are to be laid up in heaven where moths do not corrupt and where thieves do not break through and steal.

As we look back over the Decade which sums up the preceding decades in itself, and which present aspects of its own, we may put down the following points which we believe merit consideration:

1. The foreign missionary force during the Decade, first, came to a standstill after increasing from year to year during the preceding period. Then, secondly, it is to be noted that the lay element has become predominant in the movement.
2. The call of the hour is for evangelism. This call is accentuated (1) by the opening to modern

ideas of the mind of the rural population, as well as the mind of the masses of people in the cities, (2) by the prevalent unrest and secular state of mind, and (3) by the great number of persons who have been influenced by Christianity but who have not been gathered into churches.

3. In the presence of a momentous evangelistic opportunity, the missionary movement at the close of the decade finds itself with but few ordained missionaries available for the work of preaching and of founding new congregations among the people.
4. Christian institutions have acquired an experience and a place, as well as a name in national life. They might well be strengthened through the large contributions of funds for their better equipment and endowment.
5. The foreign and the indigenous forces are to to be depended upon for the spread of Christianity and for further success in this field. Co-operation in some form is essential to effectiveness.
6. There is a changed emphasis, among Christian workers, as compared with earlier decades. A question might well be raised as to whether the penetrative power of Christianity is as great at the present time as it was when with greater singleness of purpose the spiritual appeal was presented to the nation.

CHAPTER XV

THE CONTRIBUTION OF CHRISTIANITY TO THE THOUGHT LIFE OF JAPAN

Toyohiko Kagawa

It is very difficult to judge the Japanese mind through psychological categories current in other nations, for Japan as a nation is so much ruled by clan consciousness. As a result, national wars change the types of thought. Japanese thought life changed with the wars of the last seventy years. In 1867 there was the great Reformation called Meiji Ishin. Followed a number of uprisings here and there, of which the largest was the revolt of Takamori Saigo in Satsuma, Kyushu, in 1877. This led to a chaotic period of social unrest lasting for about a decade. Some cried for revolution, and republican rule in Japan. Many were imprisoned. Many were put to death.....In 1894 came the Chino-Japan War, which resulted in stereotyping our national idealism against all foreign philosophies. When Japan had to fight Russia, such nationalistic idealism was at its zenith. Then Tolstoyan principles were introduced and many Christian novels translated. A business boom,

after this war, had broken down national border lines, and more and more international feeling was coming in, when the European War took place, which resulted in great revolutions in Russia and Germany. After that, universal suffrage was introduced, and the thought life of the Sunrise Empire flowed into international channels. Thus we can divide the thought life of the Japanese of the last seventy years into five periods.

Protestant Christianity came to Japan even before the Meiji Era, but did not at that time reach the main currents of Japanese national life. Some scholars say, however, that the theocratic principle of Shinen Sato and Atsutani Hirata were an adaptation of Catholic theology. And the most interesting part of the philosophy of Shinen Sato is the adaptation of the democratic principles of government of the Netherlands to the dictatorship of the Emperors in Japan. This sort of philosophy inspired many of the leaders of the War of the Restoration of 1867. The conception of the Fatherhood of God was recast in a Japanese mold in Shinen's philosophy, and identified with Ame no Mi Nakanushi no Kami, the Central God of Heaven, which appears in the old canon of Japan as written in the Ko̱iki. And this theocratic idealism made of the Emperor a Son of God, and of Japan a holy nation. The practical teaching for the people was that the Tokugawa Shoguns were the enemy of one who was no less than the Son of God. And the application was, that the Tokugawas and Buddhism, a foreign and conflicting faith,

must immediately be put out. So when the Restoration was complete and the Shogun defeated, and the Son of God, the Emperor, ruled as the marshal-general over the whole of Japan, Buddhist temples were broken down in many provinces, and Shinto shrines cleansed from any Buddhist taint. Especially in Satsuma, Hyuga and some parts of Akita, through the influence of Shinen Sato, Buddhist temples were completely destroyed. Even to this day at Takanabe in Miyazaki Ken, there are only two temples, rebuilt as yet after this destruction. And travellers in those towns of Satsuma and Hyuga are still told many interesting stories of the Shinto persecution of the Buddhists. The Meiji Government put the Shinto priest above the cabinet ministers. Therefore in those days there was no room for Christianity to enter into the hearts of the theocratic leaders. Two things about this theocratic idealism, however, should not be forgotten: (1) That it was imbued more or less with the spirit of Abraham Lincoln, who had emancipated the slaves of the United States just two years before the Meiji Restoration, — emancipated them in the name of God. It was on this account that the Meiji Government in 1872 proclaimed the emancipation of the white slaves, and outcast class altogether, and without any reservations, following the model of the American president. (2) That the Third Revolution of the Republic of France, in 1871, also influenced the leaders of the Japanese government.

So after the revolt of Takamori Saigo, the

people were inclined more and more to freedom. Many began to wear foreign clothes. Imitating Paris fashions, even the ladies wore evening dresses. Buildings of foreign style were introduced, and railways and schools of foreign type began to come in. There came on a period of the worship of westernisms. In one of these new foreign style buildings, the Rokumeikwan in Tokyo, social dancing of the Western type was introduced, and statesmen and their wives gathered together to enjoy it.

Everything new was welcomed! And Christianity, too, became very popular. Because of this indiscriminate acceptance of new importations from the West, for the first time Christianity had a great opportunity to evangelize the whole of Japan. In 1883, when this tendency was at its zenith, some one thought Japan would be evangelized inside of six months more. In the district centering around Tokyo, here and there, are still standing the buildings of a number of rather large churches built at this period. In Kusakabe, a small town in Saitama Ken, for instance, there is a church able to accommodate more than four hundred people, which was built at this period, and has stood almost empty.

One curious fact to note is that Christianity became more popular among the samurai belonging to the defeated party of the Shogun. Many earnest Christians of the Meiji Era came from this party. Masahisa Uemura, and Okuno, came from the stock of the bodyguard of the Shogun.

Soroku Ebara and Munizo Yuki actually fought against the Emperor's army. After they were beaten, they became Christians with all their heart and souls. Many samurai north of Tokyo adopted Christianity. Yokohama therefore became the first centre of the samurai Christian groups.

These samurai were the intelligentsia of the period. The most of them could read the Chinese characters. Through this learning of theirs, they had access to Christian literature in the Chinese language, and much of it was introduced into Japan. In this way the Bible, and Christian pamphlets printed in the Chinese characters, became the vehicle to spread Christian thoughts in Japan. Next to the Bible itself, a publication written by an American missionary to China named Martin, and entitled Tendo Sogen — The Beginning of the Heavenly Way — or, in effect, — An Introduction to Christianity — was the greatest inspiration to lead these samurai to Christianity. Confucian scholars were attracted to Christianity far easier than Buddhists or Shintoists, partly because the books were in the Chinese language, and partly because their philosophy was more in harmony with that of Christianity.

This was especially true of the scholars of the Oyomei School of Confucianism. These scholars were so much attracted and inspired by Christianity that their own philosophy was actually modified by it. Keiu Nakamura, one of the many samurai to receive Christian baptism, was at first an Oyomei scholar, and the greatest of them.

Attracted by the Gospel of Christ, he deserted the vague conception of the heavenly way and adopted the idea of the Fatherhood of God. Later he translated Smiles 'Self Help.' This book inspired many young Japanese to become Christians.

In those days everything which hailed from America sounded great. The spirit of George Washington and the gospel of republican democracy; and the spirit of Abraham Lincoln, and the gospel of the emancipation of the slaves, were great inspirations. The Oyomei scholars liked practical things, and so were easily touched with Christian idealism. One of their sons became a great Christian preacher, sometimes called the silver-tongued Chrysostom of Japan. His father, Shonan Yokoi, was a broad-minded man, who admired George Washington as the greatest personality who ever lived. Being suspected of republicanism, this Yokoi was assassinated in Kyoto; but the aspirations of his soul captured the imaginations of the young men of Kumamoto, his home city, and out of their inspiration emerged the Kumamoto Band, formed under Captain Janes, and imbued partly with political aspirations and partly with Christian idealism.

With the introduction of republican ideals, liberal thoughts crept into Japan; and France, too, contributed its quota. French philosophy, from Rousseau and Montesquieu, was translated into Japanese at this period.

The Holy Bible was also translated into

Japanese. And really one of the greatest achievements of the Meiji Era is the translation of the Bible. But it was not a difficult task, for the Chinese translation of both Testaments was at hand to work from. And there were many of the best type of scholars ready to do the work. The Japanese translation of the Bible is a finished literary production of the best type.

Buddhist priests were corrupt and Shintoism was superstitious. People did not trust either. So the Meiji Restoration was theocratic, and the chair of the high priest, representing his priestly authority, became simply an ornament. The introduction of electricity and of natural science made Buddhism and Shintoism seem pale, while Christian theology, with its more finished system of philosophy, could easily win over them. So Christianity won the souls of the young men. The spirit of liberty and Christianity went together, and when the abolition of the white slave system was proclaimed, the young men of Japan did not take any heed to the Catholic faith, because they liked the spirit of Abraham Lincoln and of George Washington, and because they liked the New Testament.

But the inevitable reaction came. In the year of 1886 a society called "Nippon Shugi"—Japanese Principle Society—was formed, and Setsurei Miyake and Tetsujiro Inouye became its leaders. This Nippon Shugi movement was similar to the Swaraj of India or Sinn Fein of Ireland. It was nationalism. But it was also a

movement towards conservatism. And it continued for more than twenty-five years, until the death of Baron Hiroyuki Kato who fought against Christianity all his life. Even when his daughters became Christians, he continued to be bitter against Christianity and the Christian church. He used Spencer, Darwin, biology, and Machiavelli-ism, as weapons to fight against Christianity, and to protect the theocratic idealism of Japan. His magazine, called "Tensoku" — Heavenly Law — captured the minds of many young scholars. These became atheists in philosophy, and in tradition, believers in the theocratic faith of Japan. There were contradictions. But Baron Kato's successor, Tetsujiro Inouye, maintained the same attack on Christianity. This Inouye revived Buddhist philosophy with a tinge of Hegelism, combining the theocratic faith of the Imperial Household with Hegelian absolute idealism. Inouye declared that the Emperor of Japan is the only Son of God in the universe; and that Christianity is the enemy of this faith. This sort of Nipponism caught the fancy of the educators, from primary schools to universities, so that at the time of the Chino-Japanese War, Christianity was facing a most critical period. New theology, moreover, with its adaptation of Darwinism and higher criticism reached Japan at this time! The result was that a number of the more intelligent of the Christian leaders attempted to leave the churches, among whom were Hogi Oshikawa, Tsurin Kanamori, and Tokiwo Yokoi, the son of Shonan Yokoi.

Then Buddhism seized its chance, and the Buddhist scholars effected a thorough-going revival. They adopted Western philosophy, re-molded their Indian philosophy into a new type, and told the people that Buddhist philosophy is richer and deeper than Christian philosophy. They attacked Christianity for two reasons, saying that it is in opposition to Japanese nationalism, and that it is a superstition, while Buddhism coincides or harmonizes with Japanese nationalism, and has a deeper philosophy than Christianity. And it must be confessed that the philosophies of Hegel and Schopenhauer, of Hartmann and Neitzche, of Hobbs and Spencer, of Darwin and of Haeckel, which were introduced into Japan as new thoughts at that time, did not favor Christianity. So at the time of the Chino-Japan war the Japanese pastors were having a difficult time.

Meanwhile intercourse with foreign nations gradually opened up the minds of the Japanese young men, and though 'new theology' took away their old leaders, Christian love did not fail to capture the hearts of the Japanese people. The establishment of the Okayama Orphanage by Juji Ishii; and the rescue work for the white slaves by Christians and especially by the Salvation Army, heralded the gospel of Christ. The purity of Christian homes, and the nobility of Christian character proved the genuineness of Christianity.

Christian philosophy revived, and sharpened its blade by preaching personalism and the

personalistic philosophy of Lotze, Bowne, Ladd and Rudolf Eucken. And then suddenly the Russo-Japanese War broke out. And the subsequent victory widened the hearts of the victors, while the conquest of Japan over the Russian army was followed by the conquest of Russian idealism over Japan! The Christian philosophy of Tolstoi, and the novels of Christian love of Dostoievsky captured the young Japanese mind. Monthly magazines for the study of Tolstoi were published. A complete edition of Tolstoi's works was brought out in Japanese. Many young men, including Buddhists, sought to approach the Tolstoyan way of life. Once more Christianity became very popular, with emphasis laid on its way of life, another chosen exemplar being Francis of Assisi. Many young people, though outside the church, began to follow in the steps of Tolstoi and of Francis, among them being Tenko Nishida, Saneatsu Mushakoji, Kenjiro Tokutomi and Koson Eto. All of these emphasized the humanitarian side of Christianity rather than the philosophical.

The sequel was another revival of Buddhism. Ten years before, Buddhism and Christianity had seemed so far separated that no common ground was discernible. But when Personalism and personalistic philosophy came in to reinforce Christian idealism, and enabled it to conquer, the Buddhists soon followed suit by reviving the cult of Nichiren, who seemed to Chogyu Takayama the greatest personality among Buddhist heroes in Japan. Thus for the first

time Buddhism felt a relief from the sophisticated philosophy of its past, and also could find a basis from which to go against Christian personalism. Christian stimuli revived not only this but other aspects of Buddhism. For Tenko Nishida found in Shinran almost the same humanitarian spirit as in Francis, and so hoped to combine them both into one principle of living. Nishida left his home and wife and children, became a beggar, and aimed to live the purest sort of life in this world, like Shinran or Francis. Many young men followed him, and Momozo Kurata, who dramatized his principle on the stage, is the one who really made Nishida and Shinran famous in Japan. His drama, called, "The Priest and his Disciples" represented Shinran with a new interpretation that harmonized with the spirit of Tolstoi and of Francis. This was a new Shinran, revived as a Christian minister, praying for the needy and straying. He even used the phrases of prayer instead of the meditation of Nirvana! It was so un-Buddhist that the Hongwanji, founded by Shinran, did not like this drama. Yet it is a fact that the modern revival of Hongwanji started from this play.

Meanwhile Saneatsu Mushakoji was starting a new village in Hyuga. Mushakoji was thoroughly Tolstoyan and even wrote a life of Christ. And though he himself was a weak personality, changing his wives so carelessly, he continued to repent, writing all the time on prayer and the modest life. He was for a time a great dramatic

star. Koson Eto, also Tolstoyan, lived in a small village, Musashino, and though his influence was less than that of Nishida or Mushakoji, also imitated Tolstoi, combining Buddhist pantheism and Christian altruism into one.

In this period genuine Buddhism and mediaeval Christian pietism began to meet, and the philosophy of Eckhardt became their melting pot for Ikutaro Nishida, who, as a philosopher, adopted Kant but as a mystic adopted Eckhardt and the Cross of Jesus as the best type of religion. This Nishida influenced many young educators; and the other Nishida, Tenko Nishida, tried to follow with this way of thinking. This kind of syncretism, of the psychological pietism of Shinran and Christian altruism from the humanitarian standpoint, has become very popular everywhere in Japan, so that now none but the followers of Karl Marx will raise any objections to this kind of living, which tolerates the psychological piety of Buddhism and adopts Christian love as practise.

Probably *Shisen wo Koete* (Across the Death Line), which I wrote about ten years ago, met in a general way this critical moment in the development of Japanese thought; and therefore thousands of the young people welcomed this thoroughly Christian novel. But the revolutions after the Great War changed the tide. Revolutionary-minded young men began to think that the psychological piety of Buddhism, and the individualistic altruism of Christianity are too meager forces with which to reconstruct society. They began to introduce

the philosophy of Lenin and Bucharin, Devoling and Lucacci. Materialistic dialectics are now fighting against Christianity. In March, 1928, more than a hundred and sixty students in universities and colleges were imprisoned, accused of planning to start a revolution in Japan.

But meanwhile Universal Suffrage has broken down all the barriers and hindrances to the propagation of Christianity. There is not a single objection toward Christianity on the ground of its being a foreign religion. Nobody now considers it "dangerous thought."

It is noteworthy that neither its orthodox nor its 'new' theology as able to convince the Japanese nation of Christianity, but that this was accomplished by personal purity and Franciscan love. These began to be understood as the great foundation stones. Both the Japanese government and the people have begun to welcome these foundation stones as the basis of the new society in Japan. *Christianity is now common sense in Japan.* Probably nobody objects even when lantern slides of the Life of Christ are shown to the village people in the local Shinto shrines. Many Buddhist universities have a chair of Christian doctrine. The monastery at Koya San, which fifty years ago prohibited women to enter its precincts, now permits mission school girls to hold Christian summer schools in the temples.

When we preach Christian love as described in the New Testament, everyone welcomes it. But as yet they are liable to stop short of the

point of personal faith in Christ. Victor Hugo's Les Miserables sold 430,000 in one edition two years ago. Christianity is now common sense in Japan. Even Catholic churches are reported to be in revival. The young people do not like the churches, but many of them have faith in God like that of Tolstoi and Francis of Assisi, as well as like the faith of Shinran, Nichiren, and Mokujiki Shonin. Christ is loved as a saint, with Confucius and Buddha. These are denominated the three great saints of the world. But as yet there is hesitation in adopting Christ as the only begotten Son of God.

Probably scholastic dogmatism will not convince Japan and the Japanese; but as time goes on, if Christians will live the life of Christ, the gradual saturation of God-love into Japanese society will change the attitude of the Japanese mind more toward God through Christ. Until that time, the general mass of Japan will continue this lukewarm position.

CHAPTER XVI

SOME PHASES OF THE SOCIAL LIFE OF JAPAN INFLUENCED BY CHRISTIANITY

Miss Michi Kawai

"Do styles in kimono ever change?" is often asked by strangers. Yes, even in the seemingly changeless kimonos, we who are born in Japan see much change. Not so much in line and shape but in color and in design of dress materials, we see new styles every year. What young women wear to-day was never dreamt of in the days when the writer was in High School. It is true that bright colors and figures were worn in those days by the nobility or by the demi-mondaine, but certainly not by women in the common walks of life. To-day, however, one is struck by the galaxy of colors in ordinary young women's ornate clothes. No color is too bright and no figure is too big for them.

What is the cause of the outward change? Do not dismiss the subject by saying that Japanese, being "copy cats," take after the jazz life of the post-war West. We can not deny that the World War affected our living, too. That it did so, goes without saying. What I want to say

is that the present gaiety as expressed in loud gorgeous colors and sounds is not entirely due to the imported objective influence. There is something more subtle and more objective than a passing passion wafted in the air. It is the gradually awakened individuality of the womanhood during the Meiji Era (1868 – 1912), which was further quickened into life in the Taisho period (1912 – 1926), and which is now asserting itself in self-expression and self-expansion.

This inner, quickened life is ready to break off the shackles of age-long conventions whenever and wherever an opportunity is offered. The use of gay colors and child-sized short European clothes is only one phase of self-expression. The terrible earthquake of 1923 released the latent power of women and surprised the whole community. Yes, women themselves were surprised to discover their own ability and power at that time of natural crisis. What the great war did for Western women in politics, economics, and social life in general, the earthquake of 1923 did for the Japanese women on a smaller scale. Added to this, the constantly fluctuating economic conditions of the country, the clash of old and new ideas of society, the unfair legal position of women, and the so-called "imported dangerous thoughts," etc. could not leave our young women in drab colors either mentally or physically. They must assert themselves as possessors of individuality and souls, and they could not efface themselves regardless of right and wrong.

Our traditional qualities cherished for womanhood have been self-effacement, self-resignation and self-obliteration, the very opposite of self-expression and self-assertion. Negative virtues were strongly enforced upon women and positive ones were often looked upon even as dangerous for them. The marks of high breeding were modesty and unobtrusiveness; and so women of the past dressed themselves in materials of good quality but of sombre colors with tiny designs or stripes, although the linings and undergarments might be of gorgeous colors with fantastical patterns.

Modern worthwhile young women are fully awakened to their own individuality and they would assert it against any odds. Therefore their inner world, the thought world, is expressed in the present changes in their toilet and wardrobe.

If we go back a little in our history, we see how the feudal system of several centuries had put a rigid, icy restriction upon women. Especially during the Tokugawa Period (1603 – 1867), Confucianism flourished as an ethical standard and this teaching deprived women of every freedom and annihilated their individuality, and sacrificed it on the altar of the family system.

Together with Confucianism, Buddhism as a religion added its oppression upon woman. These two teachings, social and religious, made a coalition against women's development. According to them, man is light and a sacred being while woman is shadow and a defiled creature. "A

son in silk may sleep on a soft silken bed while a daughter in a coarse garment should lie on a hard floor." Home was the centre of a wife's universe; her husband her sole heaven. She had no right, no voice in any family affairs and her duty was obedience to her husband, obedience to parents-in-law, and obedience to children when she became a widow. These ideas were further amplified by Japanese scholars during the Tokugawa period. These precepts were written in good penmanship and girls and women of upper and genteel classes were set to copy them as penmanship exercises, thus learning their duty and place as ordained by these teachers. It was an excellent code of ethics for the family system during the feudal days. In 1871, this feudal system in Japan, which had lasted over 600 years ceased to exist, and the clans gave up their rights and privileges to their sole ruler, the emperor. But the ideas and customs which had swayed the people for centuries could not be wiped away at once. Even today, therefore, this family system and the subordination of woman can be seen here and there throughout the whole length of the country. And yet they are rapidly passing away in the big cities. The reasons for this are both social and economic.

With the abolition of feudalism, sons no longer need to succeed to their father's business. They can choose any line of work according to their taste and ability. A peasant's son may become a statesman and a doctor's heir may be a merchant,

etc. Legally all class distinctions have been done away with, and every male member becomes equal in the sight of the law. In choosing occupations different from their forefathers, sons, in many cases, have to move from their homesteads in order to find their "Market". This economic adjustment has lightened the responsibility of the heir of the family, who now need not support all the members of the family. And women therefore can not be the parasites of the male member of the family, so they also become bread earners.

These are the economic bombs which were cast upon the bed-rock of the family system. Right at this moment, the glaring materialistic civilization of the West is almost blinding the dazed gaze of the nation. And its glare is getting stronger year after year.

What has brought about this wonderful materialistic civilization in the West? Our people in early Meiji were in a great hurry to consume all learning and they pored over books on ethics, philosophy, economics, science, whatever they could get hold of. Baron Sakatani, a prominent advocate of women's higher education and also of International Friendship said once very casually that as a young man he entered the school which eventually became the Imperial University, with about 200 most prominent youths of the land. They were forced to study in four years enough to bring them up to the intellectual standard of Oxford and Cambridge. This human impossibility broke down physically the majority of the students

and many died untimely deaths leaving less than ten who survived. The educational authorities at that time tried to force the young students to acquire Western learning with the desire of overtaking the Occident which had gone on already several hundred years abead.

We can scarely imagine how Mills' "Utilitarianism", Hobbs' "Individualism", Spencer's "Freedom", Darwin's "Evolution", and the like, opened a new world to Japan. These "new thoughts", however, were men's monopoly at first, but gradually women came to claim them as their own as well.

The seers of the period read the signs of the time and advocated education for girls who would play a big part in the coming new era. None can deny that the nation owes a great debt to the messengers of the gospel for their educational contribution to Japanese boys and girls as soon as the country was exposed to foreign influence. Had it not been for this Christian contribution since that time, the nation might have fallen into hopeless, abysmal materialism and agnosticism. The root of Confucianism is ethically agnostic. To this root, occidental materialistic teaching has been a capital nurture. There is, however, one big difference between the Eastern and Western materialism. The former is monarchical while the latter is individualistic. Christianity is able to blend the two ideas into a harmonious whole, to make life richer and fuller. It proclaims on the one hand, God's power and majesty as the

supreme Ruler and heavenly Father and on the other the supreme value of each individual who is created as a child of God. Christianity says we must respect ourselves and at the same time must respect others. Love thyself and love thy neighbors as thyself is the command. Christianity teaches first individual freedom, not freedom from system but freedom from sin, which is the root of all evil in society. Christianity tells us that those who are truly obedient to the will of God are truly free and are worthy of leadership. It points out also that the separation of individualism from spiritual authority causes moral laxity and finally degeneration.

The effect of such living teaching is bound to bring radical changes upon the social life of the country. The fatalistic, unnatural obedience of woman to man had shaped the Japanese woman into a timid, secretive, hypocritical and revengeful creature, when once her soul was stirred by the injustice of custom and tradition. Give, she would, but with tears. Sacrifice, she would, but with set teeth or with a stoic smile at best. Christianity alone creates the joyous giving and thankful acceptance and triumphant sacrifice in every phase of life. Who brought the idea of purity of mind and body and the sacredness of family ties? Who has transformed the worshippers at the altar of semi-supperstitious ancestor worship into true worshippers of the true Father in spirit and truth? The Samaritan women by the well who listened to Jesus about the Spring of life, the true worship,

had to confess her sinful social life. She is the epitome of the Japanese ordinary life. As Jesus touched her heart's core, so He touches now our sorest wounds in order to heal them. Our wounds are not healed yet. They are very sore. Our society is full of vices. The family system still enslaves women. Concubinage still exists, prostitution has not ceased, materialism and agnosticism stalk hand in hand on the open street.

Some of them, however, are fighting a lost battle, for they are doomed. The prostitution abolition movement which was started by some Christian leaders very soon after Christianity was introduced has kept on agitating society and as a result recently several northeastern provinces are ready to take drastic measures in order to abolish the system entirely. Side by side with this purity movement, the Japanese Temperance Society is marching on against mighty foes. During the parliamentary election in spring 1929, many women were solicited to support certain candidates by public speeches. These women as if by common consent agreed to help only those candidates who were morally clean, kind to their wives and who were sincere supporters of women's causes.

Then the question we must put to ourselves is how far has Christianity influenced social life here? It is impossible to answer with scientific exactness. Like leaven in the bread, hidden in the measure of flour, it swells the whole lump; or like salt, it is melted in the substance which

it savors. The value of salt and leaven lies in the very fact of thus losing themselves in the materials in which they are to work; and so it is with Christianity, which influences whatever it touches, but without any conscious signs. One sees this in the history of any society of any nation, regardless of time and place.

The writer knows a certain very old aristocratic family of which for the past six hundred years the head has been the lord of that district, and even today the house is respected not only for its feudal lordship, but for its special intimate associations with Nichiren, the founder of the Nichiren Sect of Buddhism. Every member of the present household is a devout follower of that sect. The heir is now looking for a suitable bride. To their amazement and chagrin they can not find any attractive modern girl with an all-round education who has escaped being influenced more or less by Christianity. What a glorious eulogy to Christianity this is!

Here is a wife whose ten years of married life have been so tragic that often she was on the verge of desperation. Her husband, a tyrant had graduated from the Imperial University, had been sent abroad some years and now he has quite a high government position. Intellectually, he has had the highest training that could be had in Japan. Morally and spiritually he belongs to the feudal days. From his mental, selfish point of view, he thought that Christianity would be good for his wife as she was hysterical and delicate.

The wife after living with a Christian family ten days and reading the Bible for the first time, had her soul quickened to life; and the value of her own personality, a soul redeemed by Jesus Christ, dawned upon her for the first time.

Her husband had calculated that Christianity would make her the most docile, spineless wife, ready to please every whim and caprice of his selfish nature. What was his utter surprise and disgust when he found her a strong, courageous woman who no longer bemoaned her fate but who began to act as a possessor of mind and soul. Therefore her husband and many "in-laws" felt uncanny about her and in consequence a terrible mental persecution is being inflicted upon her now. "I have a glimpse of a new world which was unknown to me all these years, and for the joy of entering into the new order of that world, I am ready to meet any persecutions from my family," says the wife triumphantly. Now a new life is to be born and she is going through the travail of it.

Let us turn to another episode. There was a very attractive country girl who was wooed by a very suitable young man of the place. Everybody thought it was a good match, but she said "no" to him, because he was intemperate. She formed a small league of girl friends who vowed that they would not marry any one who was a habitual drinker. The young men of the village mocked at them at first thinking that the league would soon dissolve, but they were mistaken.

At last the young men themselves formed an anti-alcohol league and finally the village became known as a temperance village. The first girl could not have stood so strongly had it not been for her Christian father, who, through the young folks, cleaned up his native place. These three cases represent how the leaven of Christianity is working in our social life.

We are as a nation often accused of and severely criticised for the lack of public spirit and altruism. This is also a survival of feudalism, just like Judaism, which taught people "Thou shalt love thy neighbor, (friends and relations) but hate thine enemy." The strangers outside the gate were looked upon with suspicious eyes. The very idea of Soci, or society could not thrive in the old days. "To love thy neighbor as thyself" is a fundamental principle of public spirit. This spirit elevates the standard of social life to a higher plane nationally or internationally.

The gist of Christian social life, then, is embodied in the Golden Rule. Here is true unadulterated individualism born of self-respect, because the idea comes that I am God's masterpiece, broken as I am, therefore I must not defile or cheapen myself as the scum of the earth. With the same love and respect for myself, I must look upon others as made in God's own image; because Jesus Christ gave His life in order to unearth or recast the buried broken masterpieces of God creations, the mankind of the world. This mutual love and respect unites soul and soul

for the task of building up a better society. Social science is zealously studied by the modern men and women of the country, and many social agencies are busy in developing their fields of service. So far so good. The dire necessity is to go back to the Fountain Head from whom every good and every perfect gift comes down upon humanity.

In the wilderness of materialism and national and international hatred and competition, there winds in and out the river of the water of life irrigating this vast plain. It is given only to Christian pioneers to see the Vision of the day when the wilderness and the dry land shall be glad and the desert shall rejoice and blossom as the rose.

CHAPTER XVII

THE CHRISTIAN CONTRIBUTION TO JAPANESE CIVILIZATION

A. Hiyane

When the editor of the Year Book asked me to write an article on the subject "The Christian Contribution to Japanese Civilization," I at first was inclined to refuse the offer because of my inability to express myself well in English. However, remembering that this year marks the seventieth anniversary of the establishment of Protestant work in Japan and moreover having long sought an opportunity of expressing my sincere gratitude to the missionaries who brought the Christian message to Japan in spite of many inconveniences and difficulties, I have attempted to set down briefly some outstanding features in connection with the subject.

First of all it should be noticed that the Christian movement has attained great success and is assured of a great future in Japan, in spite of the fact that its history in this country covers only a period of seventy years. Many Christians baptized forty or fifty years ago have frankly stated that the present prosperous condition of Japanese Christianity is far above what they had

ever dared to expect. Those of whom I have asked this question have confessed that when they entered the church many years ago they never dreamed that Christianity would develop as rapidly as it has. While the number of Protestants belonging to the church may be only a hundred thousand or so, yet Christian influence is so widely spread in Japan that a Japanese Christian, imbibing modern culture, cannot be separated from a Christian atmosphere.

Christianity is an influential religion in individual as well as social spheres of life and wherever this faith is accepted social and individual phases of life are changed both externally and internally. What great changes have taken place in Japan since Christianity was introduced into this country? Or what contribution has Christianity made to Japan? Surely these are interesting and profitable questions for investigation.

Many branches of science were introduced by missionaries in the beginning of the Meiji era. Medicine and printing were prominent among their contributions. Recently historical study of the early Meiji era civilization has become popular among specialists and the names of missionaries as pioneers in the dawn of the Meiji era are commemorated. It can truly be stated that in the early days of Meiji the Christian church was the gateway through which western civilization came into Japan. It should also be remembered with gratitude that many promising young men in that day were discovered and educated by missonaries.

The Christian church also established many so-called mission schools in the main cities of Japan, offering to the young people a liberal education based upon western and Christian principles. Such a Christian education wrought a change of character in the lives of many students and some of them entered the Christian ministry. In the Christian schools not only was the Christian message presented, but also English literature and music were taught and athletics, young people's movements and various kinds of social activities were organized. These subjects and activities originally came from the Christian schools and many of them have since been adopted by the non-Christian schools also. The education of women, now so prominent in Japan, is a distinct contribution of the Christian movement. The increasing regard for womanhood and the self-awakening of the women themselves may also be traced to the Christian respect for woman.

Speaking of Christian education, a word should also be said for the Sunday School work. While other religions in Japan tend to disregard children, Christianity, however, recalling the words of its founder, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein," appreciates the value of children. I believe that the child-centered home, the loving protection of children, and child education in Japan have been suggested by the Sunday School work and by the Christian view of childhood.

Social reforms and social education have also been stimulated by the social ideals of Christianity. Temperance, abolition of prostitution, relief for the poor, could not be carried out without Christian social workers. Recently I read a book on politics in which I found the following sentence, "Proletarian movements in Japan are the result of Christian influence." It is a fact that among the leaders of the proletarian movement there are many who have received much Christian influence. Unfortunately some of these leaders have lost their Christian faith, yet, it can be said that their love for humanity, their willingness to sacrifice for their principles, their firm determination and their readiness to die for their cause are experiences which they have carried over from their Christian faith.

Lastly, what religious contribution has Christianity made to Japan? In general it may be said that the contribution of Christianity towards the religious life of Japan is the same as that made by this religion whenever it preaches the moral love of God, redemption of sin through Christ, conversion of personal life and hope for the next world. In this respect the influence of Christianity in Japan is similiar to the contribution of this religion in any country. But when we compare the Christian contribution in Japan with the religious history extending over a period of two thousand years, we can discover some characteristic or special contributions which Christianity has made to the religious life of the nation. (1) While

Shintoism taught Polytheism and Buddhism taught atheism, Christianity preached the only one God and His moral love. (2) The Oriental religions taught Pantheism, showing the ambiguous idea of the personality of God and of man, but Christianity presents a clear cut idea of personality, based on Theism. (3) The Japanese religions put less stress upon the intimate connection between religion and morality, tending as a result towards antinomianism, but Christianity emphasizes very clearly the close relation between religion and morality. For this reason it is easy for many people to believe the other religions, but the number of those who are willing to accept the Christian faith is small. (4) While Shintoism explains sin as uncleanness and Buddhism interprets it as ignorance, Christianity teaches that sin is the conscious misusing of free will and selfishness against God.

The points mentioned above are the chief items in the contrast between Christianity and the other religions. The fundamental value of Christianity lies in the fact that we have Christ Himself. The absoluteness of religion is a much discussed problem in the religious world of Japan and we who are Christians must demonstrate the absoluteness of Christianity, basing our sole argument upon Christ alone. The method of this demonstration depends less upon argumentation than upon the practical living of the followers of Christ. I dare say that the highest demonstration of the truth of any religion is the embodiment of its principles

in right living and this method alone can be appreciated by men everywhere.

Although Japan is poor from a material standpoint, she is very rich in religious values. In this land the Occidental and Oriental religions meet. Buddhism declining in India, flourishes in Japan. Confucianism develops more vigorously here than in the land of its origin. Hence if Christianity can triumph in Japan, it is assured of a final triumph throughout the world.

CHAPTER XVIII

THE CHRISTIAN INFLUENCE UPON MUSIC IN JAPAN

S. Tsugawa

In any country as soon as the Christian spirit enters, an entirely new civilization and art arise. The histories of all nations testify that this is true. Christ said "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." Japan has passed through this period of leavening; and in every phase of life, in education, in literature and in social affairs, she has shown herself to be one of the makers of this great world history controlled by the power of God. Let us now study how the Christian spirit influenced the music of Japan during the last sixty years.

A Brief History of Christian Hymns in Japan

Perhaps the oldest Christian hymnal was published in Nagasaki by a Catholic missionary, Luis Cerquira, in the 10th year of Keicho (1605). However, it is not my present aim to write about the Catholic hymnology, but to state briefly the

history of Protestant hymns in Japan. Therefore we will start at the beginning of Meiji. At first the foreign missionaries landed and resided at the port cities, such as Nagasaki, Kobe, Yokohama and Hakodate. In preaching the Gospel, they felt the need of the Bible and the hymnal written in Japanese. Therefore they began to translate them into Japanese with the aid of some converted Japanese people. Thus several Protestant hymn books appeared before the 7th year of Meiji (1874). But all of them were hymnals without tunes. The first hymn book with tunes was published in the 11th year of Meiji (1878). These hymns were printed on Japanese paper by wood engraving and the binding was in genuine Japanese style. Before the 23rd year of Meiji (1890) at least twenty hymn books were published by Presbyterians, Congregationalists, Methodists, Dutch Reformed, Baptists, Episcopalians, etc. Among the most representative hymn compilers during these early years were Davison of the Methodist church, Foss of the Episcopalian church, and Brown of the Baptist church, and among the Japanese, M. Okuno and A. Segawa. The words of these hymns were to a large part peculiar Japanese; but we dare not criticize them from a literary standpoint because they were written and published under persecution and difficulties.

In the 23rd year of Meiji (1890) the first interdenominational hymn book was published. It was called "Shinsen Sambika" (Hymns and Songs of Praise) and contained 263 hymns. Mr. and

Mrs. Allchin selected and arranged the music and T. Matsuyama, M. Okuno, M. Uyemura and others translated and wrote the words. From the latter years of Meiji the present Sambika (The Hymnal), compiled by the Union Committee, has been used almost exclusively. This hymnal was first published in the 36th year of Meiji (1903). M. Bessho, G. Miwa, D. Fujimoto, G. Allchin and T. M. MacNair were on the committee. Recently a new executive committee has been appointed which is hard at work compiling a newer and larger hymnal. The Episcopal church has used her own hymn book called "Kokin Seikashu (Hymns New and Old). It was revised in the 11th year of Taisho (1922).

Besides these hymn books there are several other religious songbooks as follows: Sambika Dai Nihen (The hymnal, No. II.) by the Union Committee; Kodomo Seikashu (Songs for Children) by the Episcopal Church; Revival Songs by Nakada; Reikampu (Spiritual Songs by T. Mitani; Yukibira (Snow Flakes) by C. Brown; Seika (Geistliches Liederbuch) by K. Yuki and Nichiyogakko Yochien Seikashu (Sacred Songs for Sunday Schools and Kindergartens) by S. Tsugawa.

Christian Music in Present Day Japan

Church Choirs. A few churches in the big cities have choirs, but they are not very efficient as yet. The choir of the Reinanzaka Congregational Church and the choir of the Kobe Congrega-

tional Church are the biggest and are doing more or less valuable work.

Organ Music. Most churches are using small reed organs and there are only two or three pipe organs in Japan. So the organ music is very poor indeed. Even under such circumstances, however, Mr. E. Kioka and Mr. Gauntlett are playing real organ music.

Singers. Church singers also are very few. Mr. U. Nakada is the only evangelistic singer in Japan. Mr. S. Yasumura also has a very fine voice and often sings at various meetings.

Choral Societies. In Tokyo there are two oratorio societies. One is led by Mr. Fred Gealy and the other by Mr. S. Tsugawa. They have sung the Messiah, Elijah, St. Paul and other famous sacred music. In Yokohama, Sendai, Sapporo, Osaka and Kobe oratorio societies were formed recently.

School Music. Almost all the Christian schools have glee clubs or chapel choirs. But those which have special music courses are only two. One is Kobe Jo Gakuin and the other is Miyagi Jogakko in Sendai. Both are girls' schools.

Music Composition. Mr. T. Onaka, the organist of the Reinanzaka Church is publishing organ music composed by himself. As to writers of hymn music and choral music we find hardly any in Japan at present.

The Christian Influence upon Music in Japan

A famous Japanese musical critic, Prof. M. Uchiyama, once wrote to the writer: "Western music was first introduced into our country by the religious people (Christian missionaries). In regard to western music, religious or quasi-religious music was introduced first, then came military and naval band music and finally artistic music." It was the 14th year of Meiji (1881) that the first musical reader, Shokashu, was published by the Department of Education through its Commission on Musical Investigation. Christian hymn books, however, had been published and used long before that time. In that Shokashu we have twelve hymn tunes, adapted to the secular school songs. Almost all of them were printed without harmony and accompaniment. This kind of singing continued until the middle of the Meiji era. Part singing was never heard outside of churches and Christian schools.

Mr. R. Onuma wrote the story of the musical events in the Meiji era in Gakusei Vol. II (1928) and said that the sacred music of the Christian religion had done much to promote the western music in this country. He stated also the deep impression which the choir of the Greek Catholic church in Surugadai (Tokyo) had made on him. This choir consisting of more than one hundred voices was organized in the 24th year of Meiji (1891) and often sang masses and hymns very

impressively. The famous Prof. Kaeber of the Tokyo Imperial University went to this church every Sunday and enjoyed the choir music.

A great many students of the Tokyo Academy of Music have been Christians during the past fifty years and the notable musicians at present are also Christians. It shows us how influential and powerful Christian music and spirit has been upon the music student in Japan. Mr. K. Yamada, an eminent composer and conductor, who was educated in Kwansai Gakuin of Kobe, said that no artist in a true sense of the word would appear but from the Christian school with a deeply spiritual atmosphere. This is not only his personal opinion, but it is also true to the real facts.

One more important point should be mentioned; namely, that Christianity has taught us to sing. The Japanese common people before the age of Meiji, if you omit the professionals, did not sing. In Shintoism and Buddhism, for instance, priests alone sang, while the people listened to them. Besides the priests, the professional musicians and dancing girls sang, but in schools, in the homes and in social gatherings people rarely sang. But with the advent of Christianity the people began to learn singing. One reason for this is that all Protestant people sing in their churches and in their homes. Now even people who do not come to church love to sing the Christian hymns.

Christianity also gave us the *heart* to sing. In olden days Japanese people did not sing, for they were too pessimistic. Some one has said that

Christianity gave smiles to the Japanese people, but I would like to say that Christianity has given songs to the Japanese people.

Western music has become more and more popular and to-day secular music is perhaps more in the ascendant than sacred music. We may say, however, that the Christian church has educated the Japanese people both spiritually and musically. But now, musically at least, the church is behind the times. The Christians in Japan must awake to sing a new song in a new age. But the writer is firmly convinced that in any age as well as in any country the Christian spirit can give birth to true art. So we believe that in the future just as in the past the great musicians will come out of the church.

Christian Hymns and Buddhist Hymns

Buddhists have no congregational hymns as are found in the Christian church, but when they heard the Christian hymns and recognized their value, they endeavored to secure their own hymns. At first they imitated the Christians, picking up, for instance, the words and tune of "Jesus loves me" and using it in their own Sunday Schools. To-day they are attempting to create new Buddhist hymns, but even in such cases the form and sometimes the ideas of Christian hymns are imitated conciously and unconciously. A member of the Buddhist Hymn Committee once asked the writer to let him know the names of all the Christian hymns.

In the musical field Christianity has made the following contribution in Japan:

1. It has taught the Japanese people to sing.
2. It has contributed towards the development of music here.
3. It led the people to appreciate the real spirit of musical art.
4. It has stimulated the production of Buddhist hymns.

PART IV

OBITUARIES 1928-9

Hilton Pedley

Dr. James L. Amerman

Born on August 13, 1843, James L. Amerman, after finishing his College education in New York University in 1862, graduated six years later from New Brunswick Seminary in 1868. Following two pastoral charges, one in Pennsylvania and the other in Jersey City he sailed for Japan in 1876, laboring in this country seventeen years, chiefly as Professor of Theology in Meiji Gakuin, Tokyo. The remaining twenty-two years were spent in the service of the Home Board of the Presbyterian Church North, U.S.A. as Financial Secretary and Treasurer. Retiring from the Board in 1915, he spent the next five years as pastor of two small congregations in Cobles Kill and Howe Cave. The summons to the Higher Service came to him at the age of 85, and September 7th, 1928, the funeral service in his behalf was held in the Schoharie Church.

Mrs. James Blackledge

Mrs. James Blackledge, one of the early leaders at Aoyama Gakuin, died at her home in Santa Monica, California, on October 10, 1928. She came to Japan in 1883 but was forced by ill health to return to America in 1886. Her husband has been for many years a clergyman and a member of the Southern California Conference.

Miss Valborg Dorothea Carlsen

Valborg Dorothea Carlsen was born in 1877 in Malden, Mass., of good Scandinavian stock. After two years in business, upon her graduation from Boston High School, she decided for church work and following a period of training in St. Faith's Training School for Deaconesses in New York City, she applied to and was accepted by Rt. Rev. John McKim, Bishop of Tokyo for work in his diocese. Arriving in Japan in 1909, she went in turn to Akita, Hirosaki, and Maebashi for evangelistic work. Her last 10 years in this country were spent in Sendai as Principal of the Aoba Jo Gakuin, from which she was taken to St. Luke's Hospital, Tokyo, when after two weeks of illness, she passed to the Higher Service on April 26, 1928.

Rev. John Carrol Davison, D.D.

Founder of the first Methodist Church in Japan, he died at his home in Berkeley, California, at the

age of 85 years, after a period of retirement, following upon 48 years of service in this land. During the Civil War, he served in both Army and Navy. Later graduating from Drew Seminary, he arrived in Japan in 1873. He built the first Methodist Church in Kyushu at Nagasaki on the site of the old Dutch factory at Deshima. He assisted at the founding of Kwassui Jo Gakko in 1879 and later at the founding of the Chinsei Gakuin. His first convert was a Buddhist priest named Asuga who later converted many others to Christianity in connection with the Methodist Church. Dr. Davison's ashes were brought to Nagasaki, where they were placed next to the grave of his wife.

Commissioner W. Eadie

Commissioner William Eadie, a typical Scot, gave forty-five years of devoted Service to the Salvation Army.

After leaving the Officers' Training College in London, he had charge of the Army's Work in a number of centres in England, later filling the position of Field Secretary and Chief Secretary for the British Isles. He also saw Service in Canada and the United States.

As Territorial Commander, he had charge in turn of the Army's Work in South Africa, West Canada and finally in Japan, where he rendered herculean service after the Great Earthquake of 1923.

He left Japan after handing over the responsibility for the work to Lt.-Commissioner Yamamuro, and returned to his native town of Rothsay, Island of Bute, Scotland. But up to the last, he continued to take active part in Evangelistic Campaigns in the British Isles from time to time.

A sufferer for some years from Angina Pectoris, his death came suddenly on August 17th — 1928.

He is survived by his widow and an adopted daughter in Scotland, a son and daughter in South Africa, and a son in Canada.

Rev. J. B. Hail, D.D.

John Baxter Hail was born on October 1, 1846, at Macomb, Illinois, being a younger brother of Alexander Durham Hail, who passed away in 1923. Dr. Hail was educated at Waynesburgh College, graduating therefrom in 1870, and later taking his Theological course at Western Theological Seminary, Pittsburgh. From Waynesburgh College he received the degrees of M.A. and D.D. In 1875 he married Mary Elizabeth Rohrer, and together with her arrived in Japan in January 1877, commissioned by the Cumberland Presbyterian Board.

For fifteen years he labored continuously in Osaka, going home for his first furlough in 1892. On his return to Japan in 1894, he was stationed in the city of Wakayama, where he remained till his death on December 20, 1928, Mrs. Hail having preceded him in the previous year. "He

was for half a century an Evangelist in the metropolis of Osaka and in the city of Wakayama, the first Presbyterian worker in Central Japan."

Rev. William Imbrie, D.D.

William Imbrie was born in Rahway, N. J. on January 1, 1845. Graduating from Princeton College in 1865 and from Princeton Theological Seminary in 1870, he served as pastor of a church at Lakeview, N. J. until 1875, when he and his wife sailed for Japan. With the exception of the seven years between 1884 and 1901, Dr. Imbrie taught in Meiji Gakuin, most of the time in the Theological department.

Dr. Imbrie was active in the ecclesiastical foundations of the Church of Christ in Japan, assisting in the framing of the Constitution and Canons and Confession, and also in establishing the policies of the denomination. He ranked high as a preacher, theologian, and Church and Mission administrator.

The Japanese Government recognized his superior service by conferring upon him the Fourth Order of the Rising Sun.

Living in retirement for some years in America, he passed on from earth on August 4, 1928, at Evanston, Ill. in his eighty-fourth year.

Martha Myers Logan

Mrs. Martha Myers Logan was born in Lexington, Virginia, and was educated at the

Mary Baldwin Seminary at Staunton, Virginia, specializing in music. After her marriage in 1899, she assisted her husband for three years of Home Missionary work in the Kentucky mountains. In 1902, the couple arrived in Japan, to take up work in Tokushima, Shikoku, where they continued to reside until Mrs. Logan's death in 1928.

She is survived by her husband and three daughters.

Franklin Clarence Neitz

Franklin Clarence Neitz was born in Naperville, Ill. on February 14, 1865. His education in Public and High Schools was obtained in Illinois, graduating from the North Western College in Naperville, in 1888. Two years later, he and his wife reached Japan, but the latter succumbed to small-pox in 1892. Later he married Miss Adela Phillips of the Baptist Board, but her failing health obliged the family to return to America in 1898.

Five years of the stay in Japan were spent by Mr. Neitz as teacher in the Tokyo Theological Seminary. The last thirty years of his life were taken up with Christian work, his final call coming to him while on his way to the death-bed of his daughter, in April, 1928.

William Horace Noyes

William Horace Noyes died at Albany N.Y. on July 5, 1928. He was born in India of missionary parents sixty-seven years ago. He graduated at

Amherst College in 1884, took his Theological course at Andover and Union Seminaries, after which he came to Japan where he was engaged in missionary work, the greater part of which was in connection with the American Board. Having completed nine years of service in the Foreign field, he returned to the U. S., to take up work for a time in connection with a "settlement" in Chicago.

Later, he studied at a Teachers' College in New York, and becoming interested in individual education, he held several appointments as Superviser of Manual Training in Public Schools. During the war he was on the staff of the Federal Board for Vocational Education, and this led him in 1921, to assume the position of Head of the Bureau of Rehabilitation of the State Educational Department in Albany, a position which he held until his death. He is survived by his wife, two sons and a daughter.

Miss Russell

Miss Russell, the founder of the Kwassui Jo Gakko, died at the home of relatives in Ohio on September 6, 1928. She was connected with every important work in the spreading of Methodism in Kyushu in the early days, particularly among women. She was 92 years of age at her death, and had been nearly blind for several years.

Dr. Milton Smith Vail

Dr. Milton Smith Vail came to Japan in 1879 and was active in Methodist work here until 1900, when ill health caused his return to San Francisco. He became the head of a school for Japanese young men there and continued in that work 24 years. He died on September 19, 1928 at the age of 75. He is survived by Mrs. Emma Vail.

Rev. Alfred Tennyson Wilkinson, B.A.

Rev. Alfred Tennyson Wilkinson joined the Canadian Methodist Mission in Japan in 1905, and continued his connection with that Mission (from 1925 "the United Church of Canada Mission") until his death, in August, 1928.

Mr. Wilkinson during his first term of service was stationed in Nagano and Toyama. Later he went to Shizuoka, where he spent fifteen years in the evangelistic work in that city and district.

In July, 1928, he left Japan on his third furlough, accompanied by his youngest son, Hugh, and joined Mrs. Wilkinson and their youngest daughter, Evelyn, in California. From there the four members of the family travelled north by the coast motor line to Vancouver, and after a short stay at that place left for Toronto, where they expected to spend their furlough year.

It was evident to those nearest him that Mr. Wilkinson's health was rapidly failing, but it was hoped that once at the end of his journey he

would have the rest and care necessary for recovery. This, however, was not to be; for as the train on which he was travelling was nearing a station in Manitoba where he was to stop over to visit a sister living near by, he fell from the platform on which he was standing, and when the train stopped and they came back to find him, life was extinct. It was only at that autopsy that it was found how really serious had been the condition of his health.

Mrs. Wilkinson is left with the care of seven children.

FORMOSA

PART V

FORMOSA

CHAPTER XIX

CANADIAN PRESBYTERIAN MISSION REPORT

General

Hugh MacMillan

(Material taken from reports by individual missionaries)

For purposes of this report let us divide the work into three main departments,— evangelistic, educational, and medical. By evangelistic is meant the work of directly going amongst those who have not yet accepted Christ and proclaiming His Gospel by preaching and teaching and by building up the native church. Naturally in accordance with the Master's wish this is the chief reason for our missionary existence and ought to stand first and foremost in every effort, backed up by, and working in harmony with, the steady service of the educational and medical departments.

In Formosa we are not faced with the difficulties that the missionary in China is faced with. Everywhere the Gospel is welcomed and the for-

eigner is received as an ambassador from the "mysterious and wonderful western world." The present problem for us is that though almost everyone is ready to stand and praise the Gospel with his lips and make promises to do this and that, yet to actually do something about it is a different matter. This is "heathenism" as it is found here. Were this attitude of the Formosan people to be analyzed further no doubt most of the familiar forms of heathenism would be discovered beneath the surface. However, to make progress for the Kingdom among these people is our problem, our challenge, and our fascinating opportunity.

During the past year the reports of the educational and medical departments show the work to be in a fairly active and progressive state, but direct evangelistic work has been sorely neglected, chiefly because of the lack of missionaries to superintend it. The continued depletion of the staff of experienced missionaries has necessarily retarded progress, but we rejoice over the number of new W.M.S. appointees who will soon be able to enter the work. These are now at language study, and some are giving help in other work as well.

Evangelistic

Though there is no missionary at present giving full time to direct evangelistic work, we might report a few contributions to this department as follows: one missionary and his wife, who are in their second year language study, have visited

many stations, and are gaining a first-hand knowledge of the churches, besides doing worthwhile work. During the earlier part of the year another missionary conducted over twenty-five half-day conferences with preachers in Giran, Toyen, and Taiko districts, and weekly half-day conferences with preachers around Taihoku. During the autumn two conferences of almost a week in length were held at Suo and Taito on the east coast. A weekly study group at the Taihoku Medical College was continued throughout the year.

The native preachers going out in groups of three or four to villages within their districts during the good weather visited 113 villages and preached to 12,285 people, according to their own report. Comments made on the report cards were these: "a good reception given the message," "received a great welcome at that place," "implored us to come again."

At nine different stations eager little groups of every age and both sexes gathered at an appointed day and recited Scripture verses. One missionary reports that visits made for the purpose of hearing these recitations were short, usually part of one day, yet the fellowship enjoyed was very real and bracing.

The contribution which the Mackay Memorial Hospital makes towards evangelism is perhaps as noteworthy as any work of the Mission. Each day the patients gather at 8:30 in the morning for morning worship. To these services come men, women, and children of all ages and various oc-

cupations from far-away towns, villages, and hamlets, as well as from places near at hand. An evangelistic address is given, usually by the hospital preacher, and his audience listens with very good attention. The message they hear in this service is not new to many of them, for the outpatients, if they come to clinics often, hear it frequently. During this time while we lack missionaries to go to the towns and villages and do evangelistic work, the hospital has been steadily bringing audiences to the preacher, and thus giving no small opportunity for evangelistic work.

Though there is no missionary free to supervise the work of the W.M.S. Bible women, yet these Bible women have been active and the urgent requests which come in for their return to places where they have worked are very encouraging.

The annual meeting of the Formosan W.M.S. was held on November 17th, 1928. There were two hundred in attendance representing twenty-four churches. Reports from the three Bible women supported by this organization showed that much good work was done during the year at three new centers where work is just beginning. To quote an example of their work,— at one new station, South Harbour, where Pastor Chhi has opened a meeting hall, there is a meeting every night where a group of people study the Romanized reading and have worship together. No matter what the weather is like this group meets. One member of this group will attend the Women's School next term.

Educational

Girls' School, Miss Clazie, Principal; Women's School, Miss Burdick, Principal.

The return of the Misses Kinney and Connell to Canada is a loss to the work which cannot be estimated. They were the pioneers of the W.M.S. who organized the school work and built the schools up to the present state of efficiency. Both schools have carried on with about the same number of students as last year. It has been a source of satisfaction that most of our teachers have continued with us during the year. Some of them teach in both schools.

In the Girls' School the course is almost all high school work. In the early days of the School many girls who came had previously no opportunity of attending a primary school, so the work was more of a primary grade. During the past few years the girls applying to enter are graduates of Government public schools. This has naturally led to our school doing all high school work. This year, however, a preparatory course of one year was included to provide for students who failed in their entrance examinations to the high school department. Twelve girls entered this class, and about twenty entered the first year of the regular course. These with the students already in attendance have made an enrollment of eighty-five during the year, seventy-one in dormitories and fourteen day pupils. At the end of

March ten girls graduated. Five of the ten united with the church while in school, and a sixth just after leaving. Of the other pupils in the school, seven professed their faith in Christ by uniting with the church.

Christian Endeavor meetings are held every Monday afternoon at the close of classes. These are conducted chiefly by the girls themselves, each active member taking her turn in leading, and both active and associate members taking a share in the meetings. Most of the senior girls help in the various Sunday Schools of the town.

We report with pleasure that at the time of the Emperor's Enthronement Miss Kinney's long service in educational work was recognized by the Government by an award, while Mrs. Gauld, being the one who has taught the greatest number of years in Formosa, was given a scroll by the Government in recognition of her work.

The Women's School opened in January with seventeen pupils enrolled. In the second term there were fourteen, and in the third term eighteen. Some of these just came for a short time, one or two terms, while two have taken the full course and graduated. One of these has since been working as a Bible woman, and one is entering the Mackay Memorial Hospital as nurse in training. The majority of those studying during the past year have come from non-Christian homes and have shown a real interest in the Gospel.

Tamsui Middle School, Mr. George W. Mackay, Principal

With a population of 4,100,000 Formosa has, up to the present, only ten Middle Schools for boys. With such a small number of schools, it is little wonder that so many pupils clamour for admittance. Of the ten Middle Schools, but two are under Christian control, the Middle School under the English Presbyterian Mission in South Formosa, and our own Tamsui Middle School.

The Tamsui Middle School which was first opened fifteen years ago with twenty-five boys in attendance, has had, during the past year, an enrollment of two hundred and twenty. Last Spring two hundred and twenty-eight applied for admittance, of whom one hundred were accepted and entered the first year.

As most of the boys are from non-Christian homes, and since they come to us at the most impressionable age, their daily contact with Christian teachers in the classrooms, the Christian atmosphere of the school and regular Bible instruction mean much to them. During the year five boys received baptism, and two who had been baptized in infancy joined the church on profession of faith. One of the boys from a Buddhist home was told by his father that he would be disowned if he became a Christian, and yet he was prepared to face it all. He was baptized with others in the presence of the congregation. Three other boys expressed their desire for baptism, but wished

to make their public profession of faith in their own home towns.

The Sunday School work carried on by the Middle School boys has been noteworthy this year, not for the large numbers taught, but for the steadiness of the attendance of the pupils enrolled. The boys who have acted as teachers have been most faithful, both in their preparation and in the teaching itself.

Kindergartens, Miss Adams, Supervisor

In noting the work of the kindergartens, it is encouraging to report the opening of two new ones; the first in April at the Soren Church, Taihoku, with an enrollment of twenty-seven; and the second in May in Shinchiku, a city fifty miles down the Island, the enrollment here being about eighty children. This makes a total of four kindergartens, three in Taihoku and one in Shinchiku. The average attendance for the year at all four was two hundred, with a staff of seven teachers at the beginning of the year. All the teachers are graduates of the Tamsui Girls' School, and though they have had practically no training, they are able to accomplish a good deal. They meet once a week to discuss daily plans and kindergarten methods. Throughout the year there have been several Mothers' Meetings at each kindergarten. These have all been well attended.

Theological College, Rev. H. A. MacMillan, Principal

The year began with seven students in attendance, five in the first year and two in the third year. At the beginning of April these were promoted and three were admitted into first year. Of these three, two are graduates of the Tamsui Middle School, and one after taking part of his Middle School course in Tamsui went to Japan to study.

During the summer vacation eight students received appointments to different congregations to assist during the two vacation months. Their travel expenses and board were borne by these congregations. Once a week during the autumn on prayer meeting night at the Tamsui Church these students reported on their summer's work. Very interesting reports were given. In September a class of ten special-course students were admitted to the college. More than twenty applied but only ten were accepted. All are graduates of public schools, but have been out of school for some time. They will be given a two-year preparatory course, taking their work partly in the Middle School and partly from Theological College teachers before entering the regular course.

Medical Work
Mackay Memorial Hospital, Dr. G. Gushue-Taylor, Superintendent

At present the hospital is well-organized with a good staff of foreign and native nurses, a good

staff of native workers in the office, dispensary, laundry, etc., but we lack foreign doctors. We should have had long before this two new doctors from home.

Though small in size and personnel we are not unnoticed by the Government and Public Health authorities. During the year the Government has given public recognition of our services and has made two contributions amounting to Yen 800.00 toward our expenses in social work.

There has been an epidemic of enteric fever in North Formosa which taxed the resources of the public health people to the utmost, so much so that the Medical Officer of Health of Taihoku came to the Mackay Memorial Hospital and asked for our help in dealing with these patients. We were able to comply with his request and open for temporary use a ward of 14 patients in addition to the isolation block of 8 beds continually in use.

The Formosan members of the staff continue to give faithful and willing service. We thank God for them and record the pleasure it is to work with and for them.

During the year 1928 the department for venereal disease, under the supervision of Dr. R. B. McClure, has been carried on with increasing usefulness and success. People talk of the horror of leprosy. We have seen cases of venereal disease in an advanced stage causing distress to the patient not at all less than that caused by leprosy. The condition of some of these poor female victims of disease truly beggars description.

While we can relieve or prevent suffering of this description there is no need to look about for any excuse for medical missions. 1132 intravenous and intramuscular injections for venereal disease have been given during the year.

Nursing Report

To the nursing department the most noteworthy event of the year was the completion of the Nurses' residence. In the new wing there are seven bedrooms, one large dining room, a sleeping porch, and a matron's room. In October 1928, after the building was completed, a Formosan feast was given to celebrate the opening and the graduation of three nurses. Four nurses graduated this year, two leaving to take up duties in the Shoka Hospital of the English Presbyterian Mission and two remaining to assist us in training the pupil nurses. The standard of education we have set for the nurses is at least three years of high school or its equivalent, but so far we have been unable to keep up to this standard. The standing of a nurse in this country makes its very difficult to get the class of girl we desire.

We have every reason to be proud of the progress of the pupil nurses, for, considering the background which they have, they show remarkable character and perseverance. With the expanding of the hospital work, we have had to increase the staff of nurses from sixteen in 1927 to twenty-one

in 1928. The work during the past year has been most encouraging as women are beginning to come in larger numbers than since the re-opening of the hospital.

CHAPTER XX

LEPROSY IN FORMOSA

C. Gushue-Taylor, M.B.B.S., F.R.C.S.

Leprosy is distributed over the whole island. As in other lands the numbers are greatly in excess of those known officially. In the year 1926 a census was made by the police department of known lepers. Naturally only those unable to hide their condition would be known to the police. The following table gives the result of their investigations:

Province	No. of lepers	Rate per thousand of population
Taihoku	193	0.236
Shinchiku	30	0.049
Taichu	90	0.103
Tainan	251	0.242
Takao	117	0.222
Taito	13	0.305
Karenko	7	0.120
Bokoto (Pescadores)	55	0.890
Total	756	0.188

These figures show an increase of 119 (one hundred and nineteen) on those known in the year 1918, the increase being 0.012 per thousand of population. There are about three males to one female. In the opinion of the writer four thousand is a conservative estimate of the number of lepers in Formosa.

The occupations of these people represent a cross section of the community and include all classes. There is at present no special law governing their movements, and outside of mission institutions, there is nothing being done for them in any organized way. During the past five years the Canadian Presbyterian Mission in Taihoku has organized an out-patient department for lepers, during which time over 260 patients have been treated from the neighbourhood around Taihoku. During the year 1928, 183 patients made over five thousand attendances and received special modern treatment for leprosy. They attend on Wednesday and Saturday, each patient making one attendance per week. At each session an evangelist gives teaching and preaching with much appreciation from the patients. During the year five patients were received into Church membership, and a special service is held for them on Sunday morning. One of the woman patients has been appointed Bible woman to her fellow sufferers.

During the past year at Tainan, the English Presbyterian Mission, through Dr. Percy Cheal, has treated forty-one lepers, with a total attendance of 1,279.

The Government-General of Formosa has plans for building a leper hospital in Formosa. After considerable negotiations with the Government, the latter has given permission to Dr. Gushue-Taylor to establish a leper colony in the island, to accommodate two hundred patients. The Government has promised a site of land, a grant in aid,

permission to collect in Formosa one hundred thousand yen for this colony which has been named the Happy Mount Leper Colony. During three months over sixty-two thousand yen has been promised, and over fifteen thousand yen has been paid in cash. In the immediate future, efforts will be made in the home lands to take advantage of the challenge which the facts related above seem to indicate. All sections of the community including Government, non-Christians, Christians, the rich and poor, lepers and non-lepers, have given us a most hearty approval and support in launching this project, and it remains to be seen whether we and our friends in the home lands can rise to the opportunity of, in a small measure, obeying our Lord's command to cleanse the lepers.

CHAPTER XXI

ENGLISH PRESBYTERIAN MISSION

W. E. Montgomery

A general report of work in Formosa is always rendered easier by the fact that there are no politics in the island. The people have no real share in the management of their own affairs, so that there is no need to refer to the political situation. At the same time there is a growing feeling among Formosans that things are changing, and that they are becoming more and more equal to the demands of modern life, and that the days of absolute subservience to their rulers are passing away. With the present strained relations existing between Japan and China, the government is showing signs of trying by small concessions to conciliate Formosan opinion. It is a sign of grace and we hope that progress in this direction may continue.

Church Life

In church life too the Formosans are more and more showing a spirit of independence and self-reliance. The control of the church has always been theoretically in the hands of the Formosans, but it is only in recent years that there has been

a sufficient supply of men willing and able to undertake the problems of administration and self-government. To-day the missionary plays a minor part in the organized life of the church, but his real spiritual influence is proportionately increased and a man can multiply his usefulness indefinitely by unostentatious, unobtrusive guidance and by spiritual fellowship. We have at the present moment 24 ordained Formosan ministers and their numbers will be increased in the near future.

Sunday School Work

Sunday School work in our field shows a very gratifying increase this year. There is now a total of 6,158 pupils with an average attendance of 4,206 each Sunday. Increases are recorded in every department of work. A very helpful agency has been the organization of small groups of neighboring churches for Sunday School conferences. The great advantage has been the possibility of almost all the teachers of these Sunday Schools meeting together and gaining help from the experience and advice of the leaders of the movement. Too often the teachers who needed help most have been unable to attend the larger conferences.

Evangelistic Work

Of aggressive evangelistic work there is little to record. I think less steady evangelistic work is being done than in previous years. Energies that were formerly given to this work are now

absorbed by other forms of work which, however useful, do not contribute directly to the evangelization of the non-Christian population. How much this is needed the following incident, which might well come from an African pagan village, will show. A preacher reports from a station in North Formosa how a non-Christian from his village went elsewhere to look for work. He made an enemy who cast a spell over him and transferred a disease from another sick man to him. The man believed that this had really taken place and in consequence was brought home very seriously ill. Doctors were called in and injections and medicines given without any effect. The patient began to roll his eyes, and his hands and feet become cold and numb. His friends at the end of their resources called upon the preacher to go and pray with him. He did so and to quote the preachers own words "the fever left him" and he is now well. Sheer terror and superstition had almost killed their victim. Incidents like this serve to remind us of the terribly urgent need for direct evangelistic work. Somehow we often have a sort of comfortable feeling that a people who have railways, motor cars, electric light and ice cream can't really be so very badly off. In reality the need for evangelistic work is as urgent as ever, the opportunities are greater than we have ever known and alas there seem to be fewer men with the spirit of the true evangelist "woe is unto me if I preach not the gospel". This is not to say that nothing is being done. Formosa in this

respect compares favorably with most oriental countries, but with so much to be done, the output of spiritual energy seems feeble and entirely inadequate.

Fellowship with the Japanese Church

An interesting event this year was the meeting together of the South Formosa Presbytery and the Presbytery of the Japanese Christian Church. This is the first time in the history of the island that the two presbyteries have been able to meet together at the same time and in the same place. The occasion was celebrated by a joint meeting for worship and fellowship. I had often thought it a pity that there should not be a much closer co-operation between the two churches, but on this occasion I think every one realized the real barrier that the language difficulty presents. Few of our Formosan members of the presbytery speak Japanese with any fluency and as far as I know none of our Japanese brethren can claim any facility in Formosan. With all the good will in the world, it was difficult to get very far even in a service of praise. It is a great loss to both churches. Although in the past the Formosan church has received help in many ways from the Japanese church, the language barrier remains a formidable obstacle to any close co-operation between the two churches.

Formosan Women's Missionary Society

A new feature of our work this year has been the founding of a Formosan Home Missionary Society. This is to be organized, financed and developed entirely by Formosan women. No foreigner will take any part in its work except that of a sympathetic friend. Its immediate object is to help women's work among the weaker churches by providing them with trained Bible-women. It is a movement of much promise and capable of very far-reaching developments.

A review of a year's work when it is candid always gives one pause; there are regrets for lost opportunities, for mistakes and sometimes for disloyalties, but there is always hope. And now abideth — hope. Thank God the Christian church in Formosa has a future full of hope.

CHAPTER XXII

THE EDUCATIONAL SITUATION IN FORMOSA

Edward Band

As Christian teachers what are we trying to do in this island colony of Japan, one of the leading powers of the world, with an extensive, progressive and wonderfully efficient educational system of her own? Can we as a Mission with our small resources make any worthy contribution to the life of the island? Now that the Japanese government is developing and controlling education in Formosa, are we justified in carrying on? Occasionally such questions require to be asked and answered. Particulary after reading the educational reports in last year's edition of the Japan Mission Year Book one is led to ask how our educational work in Formosa compares with that of Christian missions in Japan proper.

Government and Private Schools

Over fifty years ago in Formosa the missionaries were the pioneers in education, but since the Japanese occupation (1895) the Government schools have rapidly increased and now the Christian

schools occupy a very minor position in the educational system. The Government provides education both for the Formosans (who are really Chinese) and for the Japanese living in Formosa. The total population is over four millions of which less than 5% are Japanese. As in Japan proper, elementary education is compulsory for the Japanese children (there are 25,225 pupils in 133 schools), but the Formosan Children, who are required to learn Japanese, are taught separately in public (elementary) schools of which there are not enough to make compulsory education feasible. Only 29% out of a total of 664,314 Formosan children of school age attend the 728 public schools. In addition there are 50 other higher elementary, secondary schools and colleges with an attendance of 12,360 students and a Government university has just been opened to complete the system.

Included in the above figures are 8 Christian schools of secondary grade, practically supported by the English or Canadian Presbyterian missions, as follows:

2 Boys' Middle Schools with 450 pupils.
2 Girls' High Schools with 300 pupils.
2 Theological Colleges with 40 pupils.
2 Women's Bible Training Schools with 70 pupils.

There are also 7,657 Sunday School children. This means that in Formosa 1 in 4,166 of the population attends a Christian day school and 1 in 520 goes to Sunday School, a deplorably small proportion.

Comparison with Japan Proper

Turning to the imposing array of figures for Christian institutions and students in Japan, given in last year's issue, it can be worked out that approximately apart from the kindergartens, 1 in 2,160 of the total population of Japan attends a Christian day school and 1 in 290 goes to Sunday School.

From these figures several obvious conclusions can be drawn, firstly those that are common to both Japan and Formosa and secondly those that differ.

(1) Apart from those who attend church a suprisingly small proportion of either the Japanese or Formosan people are receiving Christian education.

(2) The existing Christian schools and colleges ought therefore to make a very definite, unique spiritual contribution to the national education. Their work being on a relatively small scale must be of the highest quality, if it is to justify its existence.

(3) They must develop among their students strong Christian personalities, who though few in numbers, by the power of Christ will regenerate and re-create the national life.

Contrasting Japan and Formosa statistics it should be noticed that (1) the Christian church in Formosa is putting into education proportionally only about half the strength exerted by the churches in Japan. (Note in Japan 1 in 2,160, in

Formosa 1 in 4,166 attends a Christian day school.) Of course allowance should be made for the fact that in Formosa a much smaller proportion of people receive any education at all, Christian or non-Christian.

(2) In Formosa apart from the theological colleges there are no Christian institutions above middle school grade and not even one of the middle schools has yet received Government recognition.

(3) Our Christian schools in Formosa suffer from the lack of endowment funds. It is certainly true that "large mission subsidies for current expenses give the impression that Christian schools are alien institutions under foreign initiative and not sufficiently rooted in Japanese society." Yet, apart from large contributions from home boards or foreign donors of questionable advantage, it is probably true that Christian schools in Japan proper receive more gifts from alumni or other Japanese sources than schools in Formosa get from Formosan supporters. The Tainan Presbyterian middle school whose endowment fund has reached nearly ¥70,000.00 may be a possible exception. It is far more difficult to obtain Formosan contributions for theological or female education.

Dissatisfied Formosans

There is the same zeal for education among Formosans as among Japanese, but unfortunately

there are not enough schools to meet the growing demand for education. Each year there is the same keen competition for places in the entrance exam of every government secondary school; even private schools have three times as many candidates as they can admit. The Formosans complain that in the Government schools and colleges the authorities give undue preference to Japanese applicants to the exclusion of Formosans. As in the Taihoku Medical College whose purpose is to train doctors for Formosa Japanese students some from Japan proper and take the places that ought to be reserved for Formosans. The Government institutions are all dependent on revenues derived from the Formosans (the Japanese population being only 4.6 of the total) and yet in the colleges we find the following proportion of students:—(First year figures).

High School	Japanese	472	Formosans	75
Medical College	„	133	„	153
Agricultural College .	„	205	„	13
Taihoku Commercial College	„	218	„	14
Tainan Commercial College	„	85	„	50

This preponderance of Japanese students cannot be entirely explained by the fact that the Formosans are lacking in ability. Special preference is undoubtedly given to the Japanese. For this reason the Formosans are not satisfied with the educational facilities granted to them by the Government. Moreover, notwithstanding the lack of Government institutions the authorities make

no attempt to encourage private schools; on the other hand by imposing stricter regulations and demanding higher requirements for recognition than obtain in Japan proper, they make it exceedingly difficult for any private school to exist.

Unemployed Intellectuals

In last year's edition of this Year Book, it was pointed out how economic pressure drives on the youth of the country to seek betterment through higher education with the result that there is an alarming over-production of highly educated young people throughout Japan. The effect of this surplus upon employment conditions in Formosa should be noticed. In a word many of these youths come to Formosa and take the positions that ought to be filled by Formosans.

In Formosa civil service in its multifarious departments absorbs many such Japanese applicants and affords them well paid positions with the prospect of liberal pensions. This means that the authorities are still slow in promoting Formosans to official positions, as the vanancies are all filled by Japanese. In their attempt to relieve the pressure of unemployment among educated Japanese, they are creating discontent among educated Formosans who consider themselves just as well qualified for government service. The same tendency occurs in commerce, industry and education. Probably such racial distinctions exist in all colonies and opinions on such questions are

apt to be biased, but an impartial observer must admit that the Japanese government has erred on the slow side in opening up positions for educated Formosans.

The Problem of Assimilation

The educational authorities are not specially worried over the checking of "dangerous thoughts" in Formosa. Owing to strict police surveillance, Bolshevist propaganda has been rigorously suppressed, though probably a few Communists may be found among the young intellectuals. The main political and educational problem of the Government lies in assimilating the Formosans and winning them over to be loyal subjects of the Emperor. Mission schools with which foreigners are associated require to be specially careful to conform to this colonial policy. So far as no sacrifice of Christian principle is involved, they should cooperate heartily with the Government in fostering loyalty among the Formosans.

Unfortunately as a sign of loyalty the Government has emphasized, more than in Japan proper, the attendance of all school pupils at the Shinto shrines on national holidays. We have always regarded this compulsory attendance as a breach of religious liberty and so have refused to take our pupils to perform obeisance. At the same time we have always observed such occasions in school by a special Christian service with prayers for the Emperor and a suitable address on loyalty.

Yet even so, we feel that the authorities do not really understand our attitude towards the Shinto rites and so regard us somewhat lacking in loyalty.

Shrine Worship

In negotiating for government recognition for our Tainan Presbyterian Middle School our views on this matter have been repeatedly asked. My own impression is that if we could see our way to conform to this shrine worship, recognition would soon be granted, but of course we have no intention of doing so. In Japan proper and in Korea (Chosen) also, Christian schools that have obtained recognition of the "shitei" order are not required to conform to this regulation. Why should the Formosan government alone insist on this condition? There are other ways of fostering loyalty. Merely to satisfy a few over zealous Shintoist officials, it would be a mistake in colonial policy to impose unduly a Shintoist cult upon the Formosan people. To demand the attendance of pupils at the shrines as a necessary condition for government recognition of any school would be more than a mistake. It would be religious tyranny, subtle and refined, but none the less cruel.

The Future

One can only hope that as in Japan proper the Government attitude towards the Christian religion will change and the educational authorities

will come to realize that Christian education has a valuable contribution to make to the thought life of the nation. In Japan it seems that in view of the rapid spread of antagonistic philosophies that are threatening the national life, the authorities may even welcome Christian education as a valuable bulwark in upholding the national constitution. But that day has not yet come in Formosa. At the present we are merely allowed to exist. Yet we do not despair. We carry on in the hope that the tide will turn and the Government adopt a more generous and enlightened educational policy. "Whatever may be the surface currents, the deeper movement of the tide is with the Christian cause." The present number of Christian schools in Formosa represents the barest minimum necessary for the Formosan church. Every effort should be made to maintain them at the highest possible level, so that Christian education may be revealed to be full of the very power and wisdom of God. "To weaken and falter in the task of Christian education would imply a loss of real belief in the Christian mission. It would mean a turning back from the victory that overcomes the world".

APPENDICES

APPENDIX I

MINUTES OF THE ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1928

Opening Service

The twenty-seventh Annual Meeting of the Federation of Christian Missions in Japan convened at Karuizawa, Sunday, July 29, 1928.

The meeting began at 10:30 with Morning Worship, conducted by the Vice-Chairman, Dr. H. K. Miller. The Convention Sermon was preached by the Chairman, the Rev. J. C. Mann, on the theme: "The Universality of the Presence of God." As his text he took a part of John 4:11—"Neither in this mountain nor in Jerusalem."

The Vesper Service at 5:00 p.m. was conducted by Rev. C. K. Dozier, the sermon being delivered by the Karuizawa summer preacher, Dr. Clarence Mackinnon, Principal of Pine Hill Divinity Hall, Halifax, Canada. Dr. Mackinnon spoke of the three characteristic expressions of the spirit and significance of the Cross as found respectively in the Ancient, the Mediaeval, and the Modern Periods of Christian History — namely, the Martyr, the Monk, and the Missionary.

Devotional Hours

In addition to the devotional periods at the beginning of each session a devotional service was held for 45 minutes at the end of each morning session. These services were very ably led by Dr. Henry T. Hodgkin, Secretary of the National Christian Council of Shanghai, China. Dr. Hodgkin took as the central thought each day some significant portion from the committee report on the Christian message issued by the Jerusalem Conference.

The first day centered the thought about the following quotation:

Dr. Hodgkin announced his intention of basing his devotional addresses for the three days on the following words, found on page 21 of the Jerusalem report:

"In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal; in His Gospel of the Kingdom the expression of perfect human society; in His Spirit the power by which mankind can be individually and corporately transformed."

He took as the theme of his discourse the Christian conviction. The devotions on the second day centered about the following quotation from the message.

"We believe in a Christlike world. We know nothing better; we can be content with nothing less.—We desire a world in which Christ will not be crucified but where His Spirit shall reign."

The subject of the third devotional address was " The Christian Method " and the background was the following quotation from the Jerusalem report.

" We obey a God who respects our wills and we desire to respect those of others." (Page 10)

" The note of freedom: He never compels or forces upon His hearers what they have not ears to hear. With an infinite regard for them He offers a wealth of educational resources, leaving them free to assimilate or to reject. They are not to be satisfied with knowledge taken at second hand, but must respond for themselves to what He is constantly revealing." (Page 18-19)

" It will be recognized that coercion is alien to the whole spirit of Christianity." (Page 23)

The conference is under a great debt to Dr. Hodgkin for these helpful addresses and inspiring periods of worship. He made a very large contribution to the conference.

Fraternal Delegates

At the evening session of July 30, the Chairman introduced the fraternal delegates who brought greetings and very helpful suggestions from the constituencies which they represented. Mr. A. Ebizawa, Secretary of the Japan National Christian Council, Rev. W. F. Bull, Chairman of the Federal Council of Missions in Korea, Rev. K. Mori, who presented in the name of the National Christian Council, the plan for a nation-wide

evangelistic campaign and Rev. K. Kodaira and K. Matsuno, representing the alliance for the promotion of international friendship through the churches.

Conference Program

It was noticeable, this year, that the business sessions of the conference were taken care of in two sessions of less than two hours each. The other six sessions including the two on Sunday being given over to inspirational and devotional discussions. The following program was presented by the secretary, Mr. Converse, and adopted and carried out by the Annual Meeting.

Theme of the Conferences: "Reports of the Enlarged Meeting of the International Missionary Council at Jerusalem."

Program

SUNDAY, JULY 29th.

10:30 a.m. Morning Worship.
Sermon: The Rev. J. C. Mann, Chairman of the Federation.

5:00 p.m. Vesper Service.
Address: The Rev. Clarence Mackinnon, D.D.

MONDAY, JULY 30th.

9:00 to 9:15 Opening Devotions.

9·15 to 10:00 General Report of Jerusalem Conference. The Rev. Wm. Axling, D.D.

10:00 to 10:10	Questions.
10:10 to 10:30	Jerusalem Findings on Religious Education. The Rev. C. W. Iglehart, D.D.
10:30 to 10:40	Questions.
10:40 to 10:45	Recess.
10:45 to 11:05	Jerusalem Findings on Industry. Mrs. O. Kubushiro.
11:05 to 11:15	Questions.
11:15 to 12:00	Devotional Address · Dr. Henry T. Hodgkin, Secretary National Christian Council of China.

AFTERNOON SESSION.

2:00 to 2:10	Opening Devotions.
2:10 to 2:30	Fraternal Greetings from National Christian Council.
2:30 to 2:50	Report of Tokyo Conference. The Rev. A. Ebizawa.
2:50 to 3:00	Questions.
3:00 to 3:20	Fraternal Greetings from Korean National Council. The Rev. W. F. Bull, D.D.
3:20 to 3:30	Introduction of Guests.
3:30 to 4:00	Memorial Service in charge of the Rev. H. Pedley, D.D.

TUESDAY, JULY 31st.

9:00 to 9:15	Opening Devotions.
9:15 to 9:40	Jerusalem Report, "Responsibility toward Unevangelized Fields." The Rev. C. W. Iglehart, D.D.
9:40 to 10:05	Rural Evangelism, "The Suitability of the Missionary for the Task." The Rev. A. P. Hassell.
10:05 to 10:30	"Some Features of Rural Evangelism." The Rev. Y. Kuribara.
10:30 to 11:15	Discussion.
11:15 to 12:00	Devotional Address: Dr. Henry T. Hodgkin.

AFTERNOON SESSION.

2:00 to 4:00	Business Session.

WEDNESDAY, AUGUST 1st.

9:00 to 9:15	Opening Devotions.
9:15 to 9:40	Jerusalem Report, "The Relation of the Younger and Older Churches." The Rev. Michio Kozaki.
9:40 to 10:05	"How can the Missionary enter more fully into the Life and Customs of the Japanese People." The Rev. T. T. Brumbaugh.
10:05 to 10:30	"Is the Missionary the most economical Contribution to Christian Work in Japan Today?" The Rev. Clarence Gillette.
10:30 to 11:15	Discussion.
11:15 to 12:00	Devotional Address: Dr. Henry T. Hodgkin.

AFTERNOON SESSION.

2:00 to 4:00	Closing Session.

REPORTS

Executive Committee

The Executive Committee submitted the following report.

The report of your Executive Committee for the past year is only another indication of the working out of the policy of increasingly turning over activities to the National Christian Council, concentrating largely upon the fellowship, council and inspiration of this annual meeting.

The Executive Committee has had six meetings during the year, two in Karuizawa and four in Tokyo. Three main problems have claimed the attention of the Executive; first the preparation of the program for this annual meeting, second an attempt to place the finances of the Federation in better shape, third an attempt to

improve the situation existing in regard to our official publications.

A considerable amount of time was spent by the Executive in canvassing the possibility of holding a joint conference with the National Christian Council to hear the Jerusalem reports. After careful consideration it was decided that the best interests of both groups would be better conserved by having separate conferences. The program committee had also nearly completed the draft of an entirely different program for this meeting but it was thought by your Executive that the findings of that remarkable Jerusalem Conference would be of such overwhelming importance to missionaries on the field as to make their consideration here inevitable. In preparing the program the committee have endeavored in no way to encroach upon the field of the National Christian Council and have sought their co-operation in the program.

In regard to finances there has been an effort to live within our budget by a safer margin. Certain losses to the Publications during the Tokyo reconstruction after the earthquake together with deficits due to small circulation, etc., as well as a 100% increase in the cost of holding this annual meeting have all served to put a strain on our finances. Therefore your Executive have asked the co-operation of the various Missions in reducing the cost of this meeting.

In accordance with the recommendations of the Publications Committee the form of our

annual publications the Christian Movement in Japan was somewhat altered so as to bring it more nearly into accord with the new name "The Japan Mission Year Book." The question of the Japan Christian Quarterly is being presented to the Annual Meeting for discussion and decision.

During the year the C.M.S. Mission which was only partially represented has decided to include its entire Japan group. The Universalist Mission has also presented an application for membership in the Federation and has been approved and is recommended by the Executive. The Japan Mission Kagawa Co-operators in America have also presented an application for membership in the Federation. This is also approved and recommended by the Executive.

In accordance with the recommendation of last year's Annual Meeting the constitution with amendments has been brought up to date and published in the Year Book.

Recommendation 1. John Linn be appointed minute secretary. Approved.

Recommendation 2. Mr. F. Parrott and Mrs. E. Trueman be appointed business committee. Approved.

Recommendation 3. That nomination committee be as follows:
Mr. A. Jorgensen, Chairman.
Misses Akard and Griswold.
Messrs. Victor Spencer, T. A. Young, John Cobb, W.J.M. Cragg, Howard Hannaford, Wm. Axling. Approved.

Fraternal Delegates to Korea

Miss Jane Scott, the former Chairman of the Federation, made a report of her trip to Korea bearing our Federation's fraternal greetings to the Federal Council of Missions of Korea.

Miss Scott reported a most hospitable welcome from the Korean group of friends. She expressed a particular interest in two points in their program:

First, the fact that the greetings from the Government General of Korean were conveyed to the conference by a Korean Christian.

Second, the fact that the Korean Federal Council is now beginning to make a study of field and function of the National Christian Council of Korea in order to simplify and unify the work of the two organizations. This indicated to Miss Scott that the problems of co-ordination of which our own Federation have been struggling for several years were already pressing also in Korea.

Fraternal Delegates to National Christian Council

The Chairman of the Federation, the Rev. J. C. Mann, reported that he had attended the National Christian Council meeting held in Tokyo, October, 1927, and also the National Christian Conference held in Tokyo, June, 1928, in both cases bearing the fraternal greetings of the Federation of Missions. He reported that at both meetings he had given the National Christian

Council leaders the assurance that the Federation of Missions would do all in its power to help promote any follow-up campaign in regard to the Jerusalem Conference that might be initiated by the National Christian Council and also that he had especially offered the facilities of our Annual Meeting for the hearing and discussion of such Jerusalem reports.

Canadian Academy

Rev. B. F. Shively, member of advisory board of Canadian Academy, presented the following report.

Enrollment: Grades I to VIII. 153. H. S. 75, Dormitory Girls 28. Boys 21.

Staff: Matrons 3. Piano teachers 2. Grades 4. H. S. 4, Secretaries, including Japanese, 2.
Part time teachers, Violin 1. Physical culture 1.

Co-operating Missions: American Board, Can. Episcopal, Lutheran, Methodist South, Pres. South, Pres. N., Reformed of America, United Ch. of Canada, Y.M.C.A.

Children Enrolled from: Korea, China, Hokkaido, Sendai, Central Japan, Shikoku, Kyushu.

Next Year.

Enrollment greater than ever before.

New dormitory has been rented — enrollment already over seventy.

Almost certain to see a new site secured even though building operations will not commence until a year or two unless necessitated by increased dormitory enrollment.

Staff for next year is complete with thoroughly experienced teachers.

American School

Mrs. A. Jorgensen, representing the Board of Trustees of the American School, made the following report:

The year 1927 – 1928 has been a good year for the American School. It has been characterized by three outstanding events:

First. Charles A. Mitchell, the new Principal, took over the direction of the school from the Acting Principal Mrs. Benninghoff upon his arrival in February from India, where he had been Principal of the American School at Kodaikanal. In his first six months he has revealed fine qualifications for the position, by his ability to direct the educational policies of the school, and to win and hold the confidence of students, parents, and patrons.

Second. Last September, for the first time in its history, the school opened on its own permanent site at Kami Meguro, a piece of ground containing over 5000 tsubo, and costing ¥250,000. Beside the ground occupied by the buildings, there are two asphalt tennis courts; an athletic field which includes a baseball diamond and equipment for

track and field events and a playground with apparatus suitable for younger children. The ground, buildings, equipment and endowment are valued at over one half million yen.

Third. The school, offering courses from the first grade through the high school, now possesses a main building, equipped to care of 250 students. This past year, the enrollment has been about 150. In addition to this building, there is an indoor gymnasium with the necessary apparatus for gymnastic work, basket-ball and volley-ball; a dining-room and kitchen to furnish noon lunches for the school and the other meals for the resident students; a dormitory which housed during the year ten students and two teachers, besides the supervisor and her small son. This is the first time the American School has been able to offer a home to students living outside of Tokyo. An additional building is now under construction, to be completed in time for the opening of school in the fall. This will be a combination dormitory and Principal's home and will accommodate ten students.

During the year, aside from the regular curriculum, the school has benefited by two series of addresses: one on "Things Japanese," in which prominent men and women, most of them Japanese, have presented interesting aspects of Japanese History before the school; the other, a series of vocational talks, arranged by the Student Cabinet, and given by outside speakers, many of them travellers passing through Japan, and specialists in the subjects on which they spoke.

There have been four full time teachers in the grades, and four full time teachers in the high school, beside the Principal; and five teachers who have given part time work in special subjects. Thirteen countries have been represented in the enrollment of the school, with 52 in the high and 95 in the grades.

The Board of Trustees of the school look forward with great confidence to the work of next year. With its able leadership and with such ample equipment, it promises to be one of the best years in the school's history of more than a quarter of a century.

Korean Work Committee

John A. Foote, Chairman of Committee on Work for Koreans in Japan, made the following report:

The influx of Korean immigrants into Japan continues unabated. We are in the midst of a migration which has all the possibilities of great good or vicious evil for future generations. Japan is profiting by an abundance of cheap labor but is creating for herself a social assimilation problem of dimensions. Outwardly the Korean is welcomed as a Japanese subject but socially he is treated as an outcast. Before the law he has every right granted him but even there he is a suspicious character.

There is in some quarters an effort being made to help the Korean in his new environment. The Osaka Prefectural Government has a budget of

¥40,000 a year for social work among the Koreans. With this budget hotels are maintained where a bed, a meal, a bath, and medical care can be had for fifty sen a day. The Japanese in charge of these hotels are selected people who are very kind to the Korean and often are able to speak his tongue. There are also government-built cottages in Osaka where for a low rental clean and sanitary homes may be made. A visit to a Korean "buraku" and to one of these villages is a revelation of the enlightened desire of the leading Japanese officials to aid their new neighbors.

On the contrary the Korean is very suspicious of any attempt of Japanese officialdom to mitigate his circumstances. Unless compelled by dire want he will not frequent the hotels. He does, however, seek work through the employment agencies, and the government-built houses are always filled. There are night schools also maintained and some trade schools but these are as yet sparsely attended.

The work attempted by Christian forces is still in its infancy. The Union Committee in Korea maintains three evangelists in Japan, one in Kanto, one in Kansai and one in Kyushu. Towards the support of this work the missionary body in Japan has been making free-will offerings amounting to one thousand yen annually. Last fall Rev. L. L. Young of the Canadian Presbyterian Church, who had had twenty years' experience in Korea, arrived in Japan and opened work independently of the Union Committee, yet in co-operation and full

sympathy with that committee. He has placed three evangelists in strategic places and two Bible women. His support is entirely from Canada. The Union Committee in Korea is looking to him for advice in the prosecution of their work.

The outstanding achievement of the year has been the winning of the privilege of registering Korean Christian groups as churches before the government. Before this privilege could be obtained the name of a new denomination had to be registered, a name suggested by the Union Committee in Korea. This was a requirement of the government. From now on after consultation with Mr. Young and upon his advice churches will be registered. This frees the local groups from petty interference and persecution. But it also places a serious responsibility upon those who have the granting of the privilege to the local groups.

Your committee wishes to appeal to you individually to contribute to this united work. A considerable portion of the one thousand yen is as yet uncollected and unpledged. We have until the end of the calendar year to make good our pledge. The Committee feels confident that you are solidly behind this work and will contribute liberally.

Treasurer's Statement

Treasurer, Rev. C. P. Garman, made the following report:

(Jan. 1 — July 25)

INCOME

By 1927 Cash Balance		¥ 3.55
By 1928 Mission Fees (82 delegates)		2,460.00
By Kyo Bun Kwan, 1926 C. M. addtl.	41.40	
1927 C. M.	209.62	251.02
		¥ 2,717.54

EXPENDITURES

To Payment on Loan	¥ 500.00
To Interest on Loan...	25.00
To J. C. Q. (3rd Quar. 1926 — 3rd Quar. 1927) ...	400.00
To Executive Committee Expense, Jan. — July ...	128.22
To Publications Committee	42.50
To Expense Treasurer	2.00
	¥ 1,097.72
Cash Balance, July 25	¥ 1,619.82

ASSETS

Above Cash Balance.	¥1,919.82
Fee Receivable... ...	90.00
1925 C. M. Copies	257
1926 C. M. „	439
1927 C. M. „	127
1928 C. M.	——
J. C. Q. Profit	

LIABILITIES

1928 Annual Meeting Exp. Loan...	¥2,000.00
Interest, Aug. 21, 1928.	120.00
Executive Comm. Exp. Minutes Secretary, etc.	
Publications Comm. Exp.	
J. C. Q. (Deficit up to ¥400.00 for year ending with 3rd Quar. 1928)	
Travel, Delegate to Korea Estimated...	90.00

Report of the Nominations Commitee

The following report of Nominating Committee was approved by the Conference and the officers elected.

Officers:

Chairman	H. K. Miller
Vice-Chairman	P. S. Mayer
Secretary	Guy C. Converse
Treasurer	J. S. Kennard

Executive Committee:

W. C. Lamott
Miss Esther Rhoads
W. J. M. Cragg

Trustees Japanese Language School:

Term ending 1931	D. R. McKenzie
	L. J. Shafer

Publications' Committee:

Term ending 1930	Miss B. Clawson
Term ending 1931	S. H. Wainright
	J. K. Linn
	G. C. Converse

Representative on the Christian Literature Society:

Term ending 1929	G. M. Rowland
Term ending 1931	J. C. Mann
„	D. C. Holtom
„	G. E. Trueman
„	T. A. Young

Fraternal Delegate to Korea:
J. C. Mann
G. C. Converse
(Alternate)

Fraternal Delegate to the National Christian Council:
H. K. Miller

Necrologist:
H. Pedley

On Board American School:
Mrs. A. Jorgensen

On Advisory Board Canadian Academy.
B. F. Shively

Korean Work:

Term ending 1929	J. A. Foote (Chairman)
„	Miss K. A. Tristram
„	B. F. Shively
Term ending 1930	S. P. Fulton
„	Miss A. M. Henty
„	L. L. Young (to be co-opted)

Japanese Language School

Mr. G. Bowles made an extended report in regard to the Japanese Language School taking up the following questions and giving an adequate presentation under the following items:

1. The Location of the School.
2. The Teaching Staff.

3. Enrolment.
4. Correspondence Department.
5. Evening Classes.
6. Teaching Material.
7. Extention Department.
8. Mission Advisers to Students.
9. Students' personal Report.
10. Studies in Phonetics of the Japanese Language.
11. The Special School Lectures.
12. Public English Lectures on Japanese History, Religions and Art.
    Giving the titles of some 25 different lectures under the above heading.
13. The Seminars.
14. Student Co-operation.
15. Students' Retreats.
16. The Kobe Language Group.
17. Recognition of Language School Credits.
    Etc.

The entire report which contains some 3,000 words was placed on file with the secretary of the Federation. The following observations and lessons of the past year will serve as a summary of the present problems of the school and its status.

Observations and Lessons of the past year.

1. The increasing support of the various Missions, with the co-operation of other interested bodies and individuals, can maintain the Language School and develop it to greater degrees of efficiency notwithstanding the small number of prospective new missionaries.

2. The most efficient Language School which the united support of the Missions can develop will draw to it an increasing number of non-missionaries, especially for the Extension Courses in the Language and in Japanese History and related subjects.

3. Thinking and observing Japanese within and without the Christian church are watching with keen sympathy and the spirit of expectant co-operation the active interest manifested by the foreign community in the study of Japanese History and other cultural subjects.

4. There is need for the creation of a School Fund, not wholly dependent upon tuition receipts in order:—

A. That yet higher educational standards be maintained.

B. That the needs of all available regular and special students may be met even when classes have to be very small.

C. That there may be adequate income for the maintenance and continued growth of the teaching staff without overstrain or the necessity of outside work.

D. That the lecture courses, seminars and reading courses may be developed, stimulated and guided by the best available specialists with the assistance of a growing library and other needed equipment.

Christian Literature Society

The printed report of the Christian Literature Society was presented by the general secretary, Dr. S. H. Wainwright. A number of questions were asked, especially in regard to the plans for the new building. Dr. Wainwright reported that ¥575,000 was in hand or promised, but that the balance of ¥1,000,000 must be raised. He reported that they were still hopeful of a gift from Mr. Rockefeller. He also reported that under the present plan, a mission or other body could provide itself with 50 tsubo of private office space in addition to the use of the many general facilities of the building by a contribution toward the building of 50,000 yen. Approved.

Publications Committee

The report of the Publications Committee was presented by Dr. E. T. Iglehart, chairman. He referred to the financial difficulties of the Japan Christian Quarterly due to his opinion to the very small number of subscriptions and the difficulty of keeping up of any publication with so small a list of subscribers. A motion was made by Dr. D. W. Learned and seconded that the Japan Christian Quarterly be discontinued. A substitute motion was made by Dr. C. W. Iglehart as follows: "That the question of the continuance of the publishing of the Japan Christian Quarterly be committed to the incoming Executive Committee with

instructions to study the matter of future policy and to submit our next annual meeting a definite plan." The substitute motion was carried.

With reference to the matter of the editor in chief of the Japan Christian Quarterly, Mr. Jorgensen made the following motion, which was carried. "That the question of the editorship of the Japan Christian Quarterly be referred to the incoming Executive Committee with the understanding that they be authorized to appoint a new editor in chief or to continue the present incumbent, securing a temporary editor during his absence on furlough.

Japan Christian Conference

The chairman of the Federation read a resolution adopted by the All Japan Christian Conference with reference to the need of missionaries especially equipped and prepared for the rural evangelism, which reads as follows:

Resolved that this Conference hereby express its profound gratitude to the Missionary Society for sending missionaries to Japan in the past and also express its hope that among the missionaries to be sent in future there will be included some who have special training along the lines of rural evangelism.

Memorial Service

The closing service of the Conference on Monday afternoon was in the form of a Memorial

Service in charge of the necrologist, Dr. H. Pedley. Rev. C. F. McCall read a portion of I. Corinthians, Chapter 15, and offered prayer. Dr. Pedley, the necrologist, then read the names of those missionaries and former missionaries who had passed away during the past year. The reading of the list was followed with prayer by Dr. Pedley and the service was concluded by singing of hymn and the benediction.

1. *Miss Daisy B. Barlow*
   Arrived in Japan under the Japan Mission American Baptist Foreign Society in 1894. Died 1925.
2. *Miss Varborg Dorothea Carlsen*
   Arrived in Japan under the Protestant Episcopal Church in America. Died 1928.
3. *Commissioner Charles Duce*
   Arrived in Japan under the Salvation Army in 1896. Died 1928.
4. *Mrs. Susan Virginia Gullett Fry*
   Born at Wheeling, West Virginia, September 30, 1862, arrived in Japan, October 2, 1894. Died February 27, 1928.
5. *Rev. Philip Kemball Fyson*
   Arrived in Japan 1874 under the Church Missionary Society. Died February 4, 1928.
6. *Mrs. Frances Amelia Stevens Gulick*
   Arrived in Japan under the American Board in 1875. Married to the Rev. J. T. Gulick in 1880. Died April 29, 1928.

7. *Miss Ruth A. Harper.*

   Born March 17, 1892, arrived in Japan October 1917 under the Methodist Church of Canada. Died May 15, 1928.

8. *Miss Ella J. Hewett*

   Born October 10, 1850, arrived in Japan under the Woman's Foreign Missionary Society of the American Methodist Episcopal Church. Died Nov. 3, 1927.

9. *Rev. George G. Hudson*

   Born May 20, 1853. Died March 23, 1928.

10. *Rev. E. A. Kilbourne*

    Arrived in Japan 1901 under the Oriental Missionary Society. Died April 13, 1928.

11. *Miss Evelyn A. Lackner*

    Arrived in Japan in September 1917 under the Woman's Missionary Society of the Church of Canada. Died 1927.

12. *Mrs. Caroline Tuck Alexander MacNair*

    Arrived in Japan in 1880 under the Japan Mission of the Presbyterian Church in U.S.A. Married to Rev. T. MacNair on April 25, 1892. Died July 16, 1927.

13. *Rev. Charles Filkins Sweet*

    Born in 1855, arrived in Japan in September, 1898, under the American Church (Protestant Episcopal) Mission in Japan. Died September 10, 1927.

14. *Rev. Theodosius Stephens Ting.*

    Born in 1849, arrived in Japan in 1878. Died October 19, 1927.

15. *Rev. Merle Clayton Winn*

    Born August 28th, 1890, in Kanazawa, Japan. Connected with the Presbyterian Church of U.S.A. Died January 17, 1928.

Actions

NEW MEMBERS

The following two recommendations of the Executive Committee were adopted by the Conference.

1. "That the application of the Universalist Mission for membership in this Federation be approved and that we heartily welcome them to our fellowship."
2. "That the application of the Japan Mission of the Kagawa Co-operators in America for membership in this Federation be approved and that we heartily welcome them to our fellowship."

Appreciation of Dr. Hodgkin and Dr. Mackinnon

This Annual Meeting of the Federation of Christian Missions in Japan, in session at Karuizawa, 1928, most heartily desire to convey to Dr. Hodgkin and Dr. Mackinnon, their gratitude and

appreciation for giving this Conference devotional stimulus and a vision of what God has prepared for us and all that love Him. Their contribution to the life of the Conference has lifted us beyond business into a realm of glad anticipation of larger service in the work we all love.

The minutes of the meeting were read, corrected and approved.

Annual Meeting adjourned at 4:00 p.m., August 1st, 1928.

APPENDIX II

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN (Kyo Bun Kwan)

Amy C. Bosanquet

This Society holds a unique position through its close relations to the Federated Missions and to the National Christian Council, under whose auspices it works, both bodies being fully represented on the Committee by their own nominees. Its work is many-sided, editorial, publishing, distribution, with sales of Japanese and English books, stationary, typewriters and other useful things.

The main offices and sales rooms are at a corner of the best shopping street in Tokyo, and are well-known and well patronised. There are two branch sales rooms, one close to the Aoyama Gakuin, Tokyo, and one in Kyoto. These of course sell the Society's publications and other literature, and the Kyoto branch does a good business in educational books.

Let us attack the subject of production first; it is the very mainspring of the whole organisation, and to many of us the subject of most absorbing interest, although all departments are full

of possibilities and have their own deep needs, crying aloud for prayer and persevering activity.

During 1928 the following books were published:—

(a) **Bible Study.** *Commentary on Philemon* (*Piremon sho Chukai*), by Prof. T. Matsumoto, of Aoyama Gakuin. 134 pp. A scholarly addition to the C.L.S. list of standard commentaries on books of the Bible. It is an original study, not a translation.

Evolution of Judaism (*Kirisutokyo no Jumbi to nareru Yudayakyo no Hattatsu*), by Dr. D. W. Learned, is the latest work of this experienced teacher and thinker, sent to the press about the time he left Japan. It discusses the preparation for Christianity in the Old Testament. Translated by S. Omiya. 217 pp.

Devotional Commentary on Exodus, by Rev. C. A. Logan, a missionary of long standing, acquainted with the needs of the field and able to write for the ordinary Christian or inquirer. This book is a welcome sequel to Mr. Logan's earlier one on Genesis. 131 pp.

Paul the Dauntless (*Yusha Pauro*), by Basil Mathews, translated by the C.L.S., a handsome cloth book, well illustrated, 416 pp. It is a thrilling life of the great Apostle, by a man of vision and vivid powers of appreciation, who went all over the ground

of the famous missionary journeys and describes the conditions and surroundings which only enhance the splendour of St. Paul's spiritual power. It was written for young people, but is just as good for adults, and should be in every church library.

(b) **Educational.** *Christian Principles in Education* (Kirisutokyo Shugi no Kyoiku), by D. Tagawa, Principal of the Meiji Gakuin. 107 pp. A little book dealing very ably and earnestly with one of the most important questions of our times. It has been enthusiastically praised.

(c) **Spiritual Life and Practice.**

The Grace of the Cross (*Jujika no Oncho*), 307 pp., sermons by the late Rev. Y. Inokuchi, who died in the very midst of his faithful pastoral labours at Seoul in 1925. This volume was brought out at the earnest request of his friends, who took a large number of copies, in remembrance of him.

The Christian's Secret of a Happy Life (*Kofuku na Shogai no Hiketsu*), by Mrs. Pearsall Smith, translated by the Rev. H. Yamaga long ago, was rewritten in more modern style, which is much easier for readers, and carefully revised, so that it may be counted as a new book. The Salvation Army asked the C.L.S. to republish it or allow them to do so, and on its appearance

promptly took a thousand copies, on special terms. It is an attractive volume of 264 pp., and every page is rich in spiritual thought, full of trust and hope, with wise advice about progress in the life of joy and peace.

The Dew of Stillness (*Shizukeki Inori*), by Miss S. T. Fraser, translated by Mrs. Miyagi; 120 pp. On prayer and meditation. We know that much prayer has always been made for this little book, and this must be one great secret of its appeal to hearts. We have heard of so many people already who have been helped by it.

What is Worth While? (*Kachi Aru Mono*), by Dr. Anna Robertson Brown, translated by Mrs. Miyagi; 42 pages. An address to the graduating students of a women's college (Philadelphia). It is excellent for girl students or other young women. It is very practical and yet true to the highest ideals, and leads up definitely to a call to Christian faith.

What is Christianity? (*Kirisutokyo ye no Rikaimichi*), by K. Hamada, 42 pp. For non-Christians. A prize booklet, written for the National Christian Council of Japan.

The Apostle Peter (*Seito Petero*), by B. Yashiro, 50 pp., another prize booklet, suitable for use in evangelistic work.

(d) **Fiction.** *The Lifeboat and other Stories*,

(Tasuke no Fune), original stories for children, illustrated, 65 pp. This sold well at Christmas, but is good at any time of year.

(e) **General.** Healthy Recreations (Kenzen naru Goraku), compiled by the Rev. T. T. Brumbaugh. 224 pp. It contains 185 different games and 14 short plays or dialogues. It is a sort of dictionary of wholesome indoor and outdoor games, with the names given in English as well as Japanese. It will be found very useful in planning for social meetings in connection with churches and Bible classes.

(f) **Booklets.** *The House in Order* (*Iye wo Totonoishi ya?*), by Louise Collier Willcox, translated by Prof. T. Washiyama. This little booklet also contains a translation of the beautiful poem, "Coming," by B. M. It is a message to those who would like to take their own lives in a moment of discouragement, suggesting, first, that no one has a right to leave his work incomplete, his duties half done, his house in disorder, and secondly, that at the right time, the call of our Lord will come, and until then we should wait with patience, in joyous hope, for "the coming of His Blessed Feet." 22 pp.

Christianity the Most Powerful Religion (*Kirisutosha no Shinjo to Shucho*), Miss Archer. 17 pp. Good for non-Christians.

(g) **Tract.** *Sakya, Confucius and Christ,* by Toyohiko Kagawa. 8 pp.

(h) **Cards and small booklets.**

At His Feet (*Mi Moto ni*). Poem and picture of Christ surrounded by mothers and children.

Shepherds of Bethlehem, five small pictures on oblong folding card. Adapted from the very first Arabic Christmas card ever made (for Egypt). These two cards were all sold out before Christmas.

Work (*Hataraki no Hito Hi*), a small 14 page booklet, containing texts for every working hour of the day.

(i) **Reprints.**

A Mother's Guide (*Ikuji no Shiori*), by Mrs. Miles, translated by Mrs. Koizumi and Miss Minamioka. New edition, revised. 211 pp.

Pollyanna, by Eleanor Porter. 384 pp.

New Testament Bible Stories, from *Hurlbut's Story of the Bible* (*Shinyaku Seisho Monogatari*), illustrated, revised. 240 pp.

Daily Strength (*Hibi no Chikara*), 371 pp.

Story of Salvation, in English, by Mrs. Curtis. 143 pp.

Short History of Japan, in English, by Prof. E. W. Clement. 218 pp.

English Hymnal, in English. 106 pp.

(j) Periodicals

Little Children of Light (*Shokoshi*), 16 pp. The circulation of this magazine was generally 4500 or 4700. 8000 copies were printed for December, as a special Christmas number, with coloured cover, and the supply was not up to the demand. But the fact that now so many churches have their own denominational periodicals, even for children, and that some people are inclined to despise a five-sen paper, in spite of its exceptional character, no doubt tend to limit the circulation. It is a pity that it is still unknown in many places, where it would be appreciated, if someone would encourage mothers and teachers to take it in.

The Light of Love (*Ai no Hikari*), 4 pp. The circulation of this illustrated gospel paper varied from 5800 to 8800, with 10,000 for Christmas. It seems to meet a real need and to be loved by many readers, and though it contains series of articles for regular subscribers, every number is complete in itself, so that it can be used for evangelistic work on special occasions.

The Morning Star (*Myojo*), 4 pp. contains much that is of interest to the student world, English, baseball talk, mountain climbing articles and illustrations. One

strong feature is the monthly articles by Dr. Wainright, in English, translated by Prof. Washiyama.

The grand totals of production come to considerable sums.

	Copies	Total Pages
Books (First Prints)	23,000	3,826,000
Books (Reprints)	7,800	1,820,000
Booklets (First Prints)	10,000	195,000
Tract (First Print)	50,000	400,000
Christmas Cards	6,000	42,000
Shokoshi	79,750	956,000
Ai no Hikari	87,600	350,400
Myojo	233,000	932,000
	497,150	8,522,400

We may point out that, while the C. L. S. goes on steadily publishing tracts and other smaller things, the bulk of the above output consists of substantial literature.

We pass on to report with gratitude the sum of ¥13,607.54 received during the year from supporting Missions (seventeen different bodies) and special contributions to the amount of ¥3,769.72. The latter include ¥1,823.78 from the Committee on Christian Literature for Women and Children in Mission Fields, part of which is especially for the production of coloured Bible picture books for children; also special donations from Mrs. Miles and Miss Boyd for the reissue of *A Mother's Guide*, and from Mrs. Pohlman for the translation (adapted) of *Brave Adventurers*, to be published soon in memory of its author, the late Katharine Scherer Cronk. The grants from

the supporting Missions were not up to the standard of 1927, and this is serious in view of the increasing needs of the Society at the present juncture.

Two facts give great satisfaction: (1) That a very large proportion of the publications of 1928 are original works, produced in Japan, in Japanese, not translated; for, while in every country translations have an important place in literature and are indeed essential to international culture, we cannot be satisfied without a good proportion of original work. This is especially the case with regard to books, leaflets and magazines used in country work, where translated writings are seldom appreciated; they are found harder to understand, as we should expect. (2) The sales in the main and branch stores include typewriters, educational and other English books and magazines, stationery, etc., but we are glad to be able to report that one-third of the sales are of books and magazines in the Japanese language, which is the first object of our Society.

At the Autumn meeting of the Society on Dec. 12, it was decided to go on with building plans, since the report had reached us that Mr. Rockefeller would not contribute to a Christian Headquarters Building, and it was imperative for us to provide better quarters for C.L.S. work. In doing this the Society simply reverted to plans already formulated, which had been set aside for the larger scheme.

There have been a few changes in the staff.

There was a general desire to have a Japanese member on the administrative staff, and in October the Rev. K. Matsuno, who had long been a member of the executive committee, was unanimously recommended by the sub-committee appointed, and accepted the invitation. Among other duties, he now edits Myojo. Dr. Chiba, a very old friend of C.L.S., became Chairman. Miss T. Hosokai, who had served faithfully for more than seven years in the editorial department for women and children, left us to our great regret, for new work at Sendai, though she continues to help us in many ways. Mrs. Harue Miyagi, a graduate of the Toyo Eiwa Jogakko (College Department) and of the Lambuth Memorial Theological School, who had already done some translation for us, began to give us a little assistance in the office in May, and in September took up fuller work on Miss Hosokai's departure. She edits *Ai no Hikari*, while Mrs. Muraoka undertakes *Shokoshi*, and both give help with general literature as well as with books especially intended for women and children.

In conclusion, we may mention that at the end of 1928 several books were in preparation for the following year: *The Journal of John Wesley*, abridged, translated by K. Kuroda, with introduction by T. Kagawa; The *Background of Early Christianity*, by the Rev. H. W. Outerbridge, translated by T. Kawashima; *Concerning the Inner Life*, by Evelyn Underhill, translated by Prof. M.

Nakayama; *Marx or Jesus, Which?* by the Rev. P. G. Price; and some children's books.

May all the pages of these many and various books prove to be indeed "leaves of the tree of life for the healing of the nations"!

APPENDIX III

THE JAPANESE LANGUAGE SCHOOL

Gilbert Bowles

Location: Since April, 1928, the Japanese Language School has been housed in the Misaki Kaikan, Misakicho, Kanda. To witness the daily work carried on in this building under the Baptist Mission, co-operating with the Baptist Church housed there, is itself a good introduction to one of the most effective types of present day Mission work in a large city.

Acting Director: For another year the Japanese Language School has suffered the loss of working without the guidance of a full time Director. The present Acting Director keenly realizes the limitations of the present arrangement, but because of deep interest in the future of the School has been willing to sacrifice temporarily the interests of regular mission work for the sake of the School.

Trustees and Advisers: The representative character of the Japanese Language School is shown by the following list of Trustees and Advisers: Association Concordia, Dr. Masaharu Anezaki; American Association of Tokyo, Rev. A. R. McKechnie; British Association of Japan,

Yokohama Branch, F. Ivor Jackson; Japan Peace Society, Viscount Fukuoka, Vice-Chairman; Federated Missions, Rev. Wm. Axling, D.D., Chairman, Rev. D. R. McKenzie, D.D., Secretary, Rev. H. W. Myers, D.D., Rev. R. D. McCoy and Rev. L. J. Shafer; Trustees at Large, Baron Sakatani, Prof. Junji Nagaya and Gilbert Bowles.

Baron Sakatani has served as Honorary Director from the beginning of the School. His connection with the School may not appear to be more than nominal, but in reality he takes a deep interest in its work, recognizing for many years Prof. N. Murakami, and now Prof. J. Nagaya, as his representative in dealing with practical problems. His annual address to the graduating class always gives evidence of keen interest in the School and in the progress of individual students.

Prof. N. Murakami, who has for many years served the School as Trustee and Dean, has been transferred to the Formosan University at Taihoku as professor of History. His place as Trustee and Special Adviser to the Language School has been taken by Prof. J. Nagaya, Director of the Tokyo School of Foreign Languages. Mr. K. Hoshina of the Department of Education continues his services as Adviser on sentence forms used as teaching material.

The Teaching Staff: There are eight regular, full-time teachers in the School, four men and four women. On account of one death and one temporary withdrawal, two new teachers were engaged, both graduates of the Imperial University.

Enrolment: Regular, full time students.	
First Year, in First, Second and Third Terms	25
Second Year, in First and Third Terms	17
Total full time students	42
Special part time students, at School	3
" " " " outside School	9
Total Special Students	12
Extension Department:	
First Year	28
Second Year	30
Third Year	33
Total	91

Total enrolment in all departments 145.

The Students Body: With three exceptions all students have been from the various missions. For a part of the year there were two students from the Czecho-Slovakian Legation.

Number of Classes: At the opening of the Autumn Term, the following classes were organized: Regular First Year, First Term, two; Regular Second Year, First Term, two; Second Year, Third Term, one; irregular, one. In November a special beginning class was formed for the new students, making a total of seven classes. One class finished the two years' Regular Course at the end of the Autumn Term, but at the beginning of the Winter Term a new class entered, keeping the number of classes at seven.

Course of Study: Some changes in the Course of Study were made at the close of last School year. In making these changes new sets of drill cards have been provided for each Term in the First Year. In these drill cards only the words

being learned at the same time from the Conversation cards and the Tokuhon are used, thus increasing the time for drill on the material given.

The Extension Department: On account of the illness, terminating in the death of the Head of the Extension Department, Mr. T. Sawaya, who had worked faithfully to develop the department, there were regrettable delays and irregularities in the correspondence with pupils. As soon as arrangements could be made, one of the experienced teachers in the School, Mr. K. Ojima, took charge of the Extension Department. He has now gotten the work well in hand and there are opportunities and possibilities of larger and more effective service.

Daily Class Program: The daily class program has continued as follows: Daily Sessions, from 9 A. M. to Noon, five days in the week; Class periods, four of 40 minutes each; Chapel and Play, ten minutes each.

Demand for Longer Hours: There is a growing demand on the part of some missions and some students for an afternoon session of at least two hours. With the co-operation and support of the Missions this change can be made. It would give a longer daily period for drill under trained teachers, which is highly desirable, especially for first year pupils.

Afternoon Class: From November on, one of the classes was held in the afternoon. This arrangement was made in order to give the new class the guidance of experienced teachers, who were

already engaged for the whole of the forenoon sessions. It was recognized, however, that such a separate class misses the benefits of the whole school spirit and atmosphere, and the daily chapel.

Students' Committee: The Students' Committee, composed of one representative from each class, has had charge of the daily Chapel exercises four times a week, the Acting Director being responsible for Chapel the other day. The Committee has been helpful in the general, special and spiritual life of the School. It has maintained helpful connections between the student body and the teachers.

Special Class in Japanese Etiquette: In the Winter Term, six special weekly lessons in simple Japanese Etiquette were given by an Etiquette teacher from the Girls' Higher Normal School. Mrs. Shika Hara, one of the experienced teachers in the Language School, co-operated in planning and giving these lessons, with demonstrations. In order to secure a room with tatami, special arrangements were made with a near-by Japanese hotel.

Beginnings of a School Library: Accepting the gift of a few books from one of the students, the Trustees decided to start a Library for the Language School. Several volumes of the Japan Evangelist and its successor, the Japan Christian Quarterly, together with some other books, were donated by Mr. H. E. Coleman. An appeal for books on the Japanese Language, Japanese History, Religions, Art, and Present Day Problems, as

well as miscellaneous books on Oriental subjects, was given out through the Press, but so far no other books have been received. Friends and patrons can render a good service to the School by making and securing gifts of books for the embryo Library.

Students Retreat: In addition to the daily Chapel exercises, with a few special addresses, the spiritual life of the School has been stimulated by a Special Retreat, arranged by the students for the week-end, May 31 — June 1. Rev. G. H. Moule was secured as a special speaker, though the main responsibility for the program rested upon the students. In order to make closer contacts with Japanese Christian workers, Rev. Michio Kozaki, Assistant Pastor of the Reinanzaka Church (Tokyo), was invited to participate with the students as a member of the Retreat fellowship.

Studies in Japanese History: (1) Public Lectures: Seventeen weekly public lectures on "The Historical Development of the National and Social Life of Japan" were given in the Autumn and Winter Terms. In the Autumn Term the following lectures were given at the Japan Industrial Club, under the general heading "From the Dawn of History to the Tokugawa Era"; Dr. Inazo Nitobe, House of Peers, "Light on European History through the Study of Japanese Institutions."; Dr. Takeo Matsumura, Tokyo Imperial University, "Japanese Life and Thought as Reflected in Mythology"; Dr. Teikichi Kida, Kyoto and Sendai Imperial Universities, "Japanese

Racial Origins"; Mr. Noritake Tsuda, former Lecturer, New York University, "Early Shinto and the Japanese Nation (with special reference to the Enthronement Ceremony)"; Dr. Kyushiro Nakamura, Professor Tokyo Higher Normal College, "Early Contacts with Chinese Culture"; Dr. S. H. Wainright, Christian Literature Society, "Japan's Response in History to Alien Cultures"; Dr. Senichi Hisamatsu, Tokyo Imperial University, "Early Japanese Literature"; Dr. Zennosuke Tsuji, Chief of the Historiographical Institute, Tokyo Imperial University, "Feudal Lords, Knights and the Common People of the Kamakura Era." (Rise of Bushido); Mr. Kiyoshi Hiraizumi, Tokyo Imperial University, "The Imperial Restoration between the Hojo and Ashikaga Shoguns."

In the Winter Term the following lectures were given at the League of Nations Association; Dr. Sanji Mikami, Chief of the Imperial Household Commission for the Compilation of the Life of Meiji Emperor, "The Development of the City of Yedo and its Place as the Centre of the Tokugawa Government Policy"; Dr. Taiken Kimura, Tokyo Imperial University, "The Introduction of Buddhism and its Formative Influence on Japanese Life"; Prof. Ino Dan, Art Department, Tokyo Imperial University, "Six Tokugawa Schools of Painting as Representatives of Distinct Social Groups"; Dr. Seichi Takimoto, Keio and Rikkyo Universities, "Economic and Social Forces in the Tokugawa Era"; Prof. Yonejiro Noguchi, Keio

University, "Significance of the Literary Awakening in the Early Tokugawa (Genroku) Era"; Dr. Saito Agu, First Higher School, Tokyo, "Dutch Influence on Pre-Meiji Japan"; Dr. Inazo Nitobe, House of Peers, "Some Reasons for the Decline of the Tokugawa Regime"; Prof. Hideteru Yamamoto, Meiji Gakuin, "The Influence of Christianity on Japan During the Years of Persecution."

(2) *Study Class:* A study class in the cultural and Economic History of Japan met weekly in the Autumn Term at the Japan Industrial Club, and in the Winter and Spring Terms at the League of Nations Association. Though the attendance was small, usually from four to six, the leader, Mr. G. B. Sansom, Commercial Attache of the British Embassy, was able to give to the group a real insight into the spirit of Japanese History and methods of further study.

(3) *Lectures at the Language School:* Having discovered the difficulty of making the public lectures meet the needs of the Language School students, it was arranged from the close of the Autumn Term to conduct a special class in Japanese History at the School. Dr. S. H. Wainright, General Secretary of the Christian Literature Society, gave weekly lectures from 1 P. M., on Fridays, through the Winter Term. His lectures covered the Tokugawa Era. The students used as a reference book Gowen's "An Outline of Japanese History." Through the Spring Term, Dr. R. C. Armstrong, Aoyama Gakuin, gave the lectures and guided the reading of the students,

on "Modern Japan." It was regretted that in order to meet the time requirements of the Language School students only a few outsiders were able to attend these valuable lectures and discussions of Drs. Wainright and Armstrong.

Studies in Phonetics: Following the very satisfactory experiences of last year arrangements were again made with Dr. Wilhelm Gundert, Director of the German-Japanese Cultural Institute, for another series of studies in the Phonetics of the Japanese Language. These studies were adapted to the First Year students. They consisted of the systematic presentation of the different sounds in the Japanese Language, with demonstrations by one of the Japanese teachers, and practice by the students on illustrative groups of Japanese words.

Miscellaneous Talks and Addresses: Special addresses have been given by Dr. William Axling, Chairman of the Board of Trustees, Rev. L. J. Shafer, a Trustee of the School, Dr. F. W. Heckelman of Aoyama Gakuin, Dr. Wynn C. Fairfield, Secretary of the American Board, and Rev. W. P. Buncombe, Treasurer of the School and former Director.

Japanese Stories: In response to a special request of the second Year Class, beginning from the Autumn Term, several special simple stories in Japanese by experienced Japanese story tellers for children have been arranged with good interest and success. In addition to this new experiment, students are encouraged to seek opportunities to

listen to stories told by Japanese Sunday School teachers.

Irregularity in Entrance: Through another year the Language School management and the students have experienced difficulties and perplexities in providing for students entering at irregular times. Although the School stands ready to meet the needs of irregular students, it would add greatly to the efficiency of the School if the Home Boards could plan the sailing dates for new missionaries in time to reach Japan for the opening of the Autumn Term, always near the 20th of September. If that be impossible, new students may enter at the opening of the Winter Term, about January 10th, or at the beginning of the Spring Term, about April 3rd. There is a great gain to students in entering at the opening of the School Year near September 20th. All Missions are urged to pass this information on to their Home Boards early each Summer.

The Future of the Japanese Language School: The two years which the present Acting Director has had in this new connection with the School, following his thirteen years' experience as a member of the Board of Trustees, has given him a far keener sense of the important mission which the School holds in relation to the future of the Christian movement in Japan. While gratefully acknowledging the generous measure of missionary co-operation and support in the past, it is safe to say that if the Missions were to give their undivided support to the Language School for the

next five years they could thereby greatly increase its efficiency in the language training of new missionaries. This larger support would greatly hearten the Trustees in making their educational and financial plans for the future.

JAPAN AND FORMOSA

MISSIONARY DIRECTORY

PREPARED BY

E. WILLIAMSON

LIST OF MISSION BOARDS & CHURCHES

With names of Missions, Secretaries, and Statisticians on the field. (The initials used are the standard forms for America, India, China, and Japan.)

1. ABCFM. American Board of Commissioners for Foreign Missions. Rev. Darley Downs, Secretary.
2. ABF. American Baptist Foreign Mission Society. Rev. D. C. Holtom, Secretary. Mission Office: 4 Itchome, Misaki Cho, Kanda, Tokyo. Miss Elma R. Tharp, Asst. Secretary. Rev. R. A. Thomson, Treasurer. Miss Louise F. Jenkins, Statistician.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missionsverein. Dr. Karl Weidinger, Secretary.
4. AFP. Foreign Missionary Association of Friends of Philadelphia. Miss Alice L. Dixon, Secretary.
5. AUBM. Australian Board of Missions, (Anglican). Rev. E. R. Harrison, Secretary.
6. AG. The Assembly of God. Miss Jessie Wengler, Secretary.
7. BS. American Bible Society. Rev. K. E. Aurell, No. 1 Shichome, Ginza, Tokyo. Telegraphic Address: "Bibles Tokyo." British and Foreign Bible Society and National Bible Society of Scotland, Mr. F. Parrott.
8. CC. Mission Board of the Christian Church. Miss Martha R. Stacy, Secretary.
9. CG. Church of God. Mr. Adam W. Miller.
10. CLS. Christian Literature Society. Rev. S. H. Wainright.
11. CMA. Christian and Missionary Alliance. Miss M. L. Wylie, Secretary.
12. CMS. Church Missionary Society. Rev. S. Painter, Gen. Secretary. Central Japan, Rev. John C. Mann; Kyushu, Rev. S. Painter; Hokkaido, Bishop Walsh.
13. EC. Evangelical Church of North America, Dr. P. S. Mayer, Secretary. Miss Verna S. Hertzler, Asst. Secretary.

14. FMA. General Mission Board of the Free Methodist Church of North America. Rev. Frank F. Warren, Secretary.

15. IND. Independent of any Society.

16. JAM. Japan Apostolic Mission. Mr. L. W. Coote, Secretary.

17. JBTS. Japan Book and Tract Society. Mr. Geo. Braithwaite, Secretary. 1 Ginza, Shichome, Kyobashi, Tokyo. (F. C. Tokyo 2273) (Tel. Kyobashi 4573).

18. JEB. Japan Evangelistic Band. Mr. A. L. Dyer, Secretary.

19. JRM. Japan Rescue Mission. Miss Mary Whiteman, Secretary.

20. KCA. Kagawa Co-operators in America. Helen F. Topping, Secretary.

21. KK. Kumiai Kyokwai, (Congregational). Rev. Kotaro Nishio; Nishibatake, Naruo Mura, Muko Gun, Hyogo Ken.

22. LCA. Board of Foreign Missions of the United Lutheran Church in America. Rev. John K. Linn, Secretary.

23. LEF. The Lutheran Gospel Association of Finland. Rev. V. Savolainen, Secretary.

24. MBW. Missionary Bands of the World. Mr. Fred Abel, Secretary.

25. MEFB. Board of Foreign Missions of the Methodist Episcopal Church. General Board, Rev. F. N. Scott, Secretary; East Conference, Miss Alberta B. Sprowles, Secretary; West Conference, Miss Mary Bell Oldridge, Secretary.

26. MES. Board of Foreign Missions of the Methodist Episcopal Church South. Rev. J. B. Cobb, Recording Secretary; Rev. J. W. Frank, Statistical Secretary.

27. MKJ. Mission to Koreans in Japan. Mr. L. L. Young, Secretary.

28. MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Evelyn M. Wolfe, Secretary.

29. MSCC. Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton, Secretary.

30. NKK. Nihon Kirisuto Kyokwai, (Presbyterian and Reformed), Rev. Kanji Mori, 82-6 Ogami Cho, Yokohama.

31. NMK. Nihon Methodist Kyokwai. (UCC, MEFB, MES), Rev. Heizo Hirata, 1287 Wadayama-shita, Honmokucho, Yokohama.

32. NSK. Nippon Sei Ko Kwai, (CMS, MSCC, SPG, AUBM, PE), Rev. Naotaro Fukuda, Dendo Kyoku, 4-5 Kyomachi Dori, Nishi Ku, Osaka.

33. OMJ. Omi Mission, Mr. E. V. Yoshida, Secretary, Omi-Hachiman.

34. OMS. Oriental Missionary Society. Mr. Floyd Hitchcock, Secretary.

35. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America. North Tokyo and Tohoku Districts, Miss Ruth Burnside, Secretary; Kyoto District, Rev. R. H. Jackson, Secretary.

36. PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Harvey Brokaw, Secretary. Miss S. M. Ryker, Treasurer; Rev. E. M. Clark, Statistician.

37. PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States, (Southern Presbyterian). Rev. A. P. Hassell, Secretary.

38. RCA. Reformed Church in America. Rev. Willis G. Hoekje, Secretary.

39. RC. Roman Catholic Church.

40. RCUS. Reformed Church in the United States. Rev. W. G. Seiple, Secretary. Mission Office, 135 Higashi Niban Cho, Sendai, (Tel. 1783).

41. ROC. Russian Orthodox Church.

42. SA. Salvation Army. Ernest I. Pugmire, Secretary.

43. SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary.

44. SBC. Southern Baptist Convention. Rev. N. F. Williamson, Secretary.

45. SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secretary.

46. SE. Sisters of the Epiphany. Sister Superior Constance, Secretary.

47. SPG. Society for the Propagation of the Gospel in Foreign Parts. South Tokyo Diocese, Rev. R. D. M. Shaw, Secretary; Kobe Diocese, Rev. F. Kettlewell, Secretary.

48. UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. E. Knipp, Secretary.

49. UCC. United Church of Canada. General Board, Rev. D. R. McKenzie, Secretary; Woman's Board, Miss Sybil R. Courtice, Secretary.

50. UCMS. United Christian Missionary Society. Rev. R. D. McCoy, Secretary.

51. UGC. Universalist General Convention. Mrs. H. M. Cary, Secretary.

52. WM. Wesleyan Methodist Connection of America. Rev. Maurice A. Gibbs, Secretary.

53. WSSA. World's Sunday School Association. Mr. H. E. Coleman, Secretary. Association Office, Nishiki Cho, Kanda Ku, Tokyo.

54. WU. Woman's Union Missionary Society of America. Miss Susan A. Pratt, Secretary.

55. YMCA-A. Young Men's Christian Association (American National Council). Mr. G. S. Phelps, Secretary.

YMCA-T. Government School Teachers Affiliated with YMCA. Mr. Arthur Jorgensen, Secretary.

56. YMJ. Yotsuya Mission. Mr. W. D. Cunningham, Secretary.

57. YWCA. Young Woman's Christian Association of the United States of America. Miss Jane N. Scott, Secretary; 10 Omote Sarugaku Cho, Kanda Ku, Tokyo.

FORMOSA

58. EPM. Foreign Missions of the Presbyterian Church of England. Rev. Edward Band, Secretary.

59. PCC. Board of Foreign Missions, Presbyterian Church in Canada. Mr. Hugh MacMillan, Secretary.

ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Postal Transfer number; and Telephone number; (A) Absent.

A

Abel, Miss Dorothy L., 1927, MBW, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.

Abel, Mr. Fred & W., 1913, MBW, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.

Acock, Miss Amy A., 1905, ABF, 50 Shimotera Machi, Himeji.

Acock, Miss Winifred M., 1922, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. Yokohama 2-2176).

Adair, Miss Lily, 1911, EPM, Shinro Shoka, Formosa.

Adams, Miss Ada E., 1927, PCC, Taihoku, Formosa.

Adams, Miss Alice P., 1891, ABCFM, 95 Kadota Yashiki, Okayama.

Ainsworth, Rev. F. & W., 1915, UCC, (A) c/o Mission Rooms, 299 Queen St. W., Toronto, Ontario, Canada.

Airo, Miss J., 1907, LEF, (A) Unsikaupunki, Korsaari, Finland.

Akard, Miss Martha B., 1913, LCA, Kyushu Jo Gakuin, Kumamoto Shigai.

Albrecht, Miss Helen R., 1921, MEFB, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).

Albright, Rev. L. S. & W., 1926, UCC, 55 Nishi Kusabuka Cho, Shizuoka.

Alexander, Rev. R. P. & W., 1893, 1896, MEFB, (A) 150 Fifth Ave., N.Y.C., U.S.A.

Alexander, Miss Sallie, 1894, PN, 24 Kyarabashien, Hamadera, Osaka Fu.

Alexander, Miss Virginia E., 1903, MEFB, (A) 150 Fifth Ave., New York City.

Allen, Miss Annie W., 1905, UCC, 83 Sanchome Kameido, Tokyo Fu. (Tel. Sumida 3102).

Allen, Miss Carolyn E., 1919, YWCA, 2082 Minami Ota Machi, Yokohama. (Tel. Honkyoku 1768).

Allen, Rev. E., 1927, SPG, 1 of 342 Miyata Machi, Shimonoseki.

Allen, Miss Thomasine, 1915, ABF, Tono, Iwate Ken.

Allison, Mr. John M., 1927, YMCA-T, Naval School, Naka Maizuru, Kyoto Fu.

Ambler, Miss Marietta, 1916, PE, (A) 281 Fourth Ave., New York City.

Anderson, Pastor A. N. & W., 1913, SDA, 75 Sengoku Cho, Aizu-Wakamatsu.

Anderson, Miss Irene, 1928, EC, 500 Shimo Ochiai Machi, Tokyo Fu.

Anderson, Rev. Joel & W., (A), 1900, SAM, 920 Nakano, Tokyo Fu.

Anderson, Miss Myra P., 1922, MES, (A) c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.

Anderson, Miss Ruby L., 1917, ABF, 10 Fukuro Machi, Surugadai, Tokyo.

Anderson, Miss Roberta, 1926, YWCA, 133 Shichome, Yamamoto Dori, Kobe.

Andrews, Rev. E. L. & W., 1922, PE, 32 Kitakuruwa Cho, Maebashi.

Andrews, Miss O., 1927, IND, Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo.

Andrews, Rev. R. W., Ph.D., & W., 1899, PE, 2 Irifune Cho, Tochigi Machi, Tochigi Ken.

Ankeney, Rev. Alfred & W., 1914, 1923, RCUS, (A) Route 7, Xenia, Ohio, U.S.A.

Archer, Miss A. L., 1899, MSCC, Higashi Hibino Machi, Ichinomiya, Owari.

Archibald, Miss Margaret, 1928, PS, 56 Omote Cho, Denzuin Monmae, Koishikawa, Tokyo.

Armbruster, Miss Rose T., 1903, UCMS, 4250 Daido, Sanchome, Tennoji, Osaka.

Armstrong, Miss Margaret E., 1903, UCC, Sogawa Cho, Toyama Shi.

Armstrong, Rev. R. C., Ph.D., & W., 1903, UCC, 23 Kamitomizaka Cho, Koishikawa, Tokyo. (Tel. Koishikawa 3516).

Armstrong, Pastor V. T. & W., 1921 SDA, Box 7, Yodobashi P. O., Tokyo.

Asbury, Miss Jessie J., 1901, UCMS, 12 Hon Tanaka Cho, Honjo Machi, Akita Ken.

Ashbaugh, Miss Adella M., 1908, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).

Atkinson, Miss Maria J., 1899, PS, (A) c/o Box 330 Nashville, Tenn., U.S.A.

Auman, Rev. J. C. & W., 1921, MP, (A) Enfield, N. Carolina, U.S.A.

Aurell, Rev. K. E. & W., 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu. (F.C. Tokyo 18410). (Tel. Kyobashi 6802).

Axling, Rev. Wm., D.D. & W., 1901, ABF, 10 Rokuchome, Fujimicho, Kojimachi, Tokyo. (Tel. Misaki Tabernacle, Kanda 1628).

Aylard, Miss Gertrude, FMA, (A), 4718 Magaun Ave., E. Chicago, Ind., U.S.A.

Ayres, Rev. J. B., D.D., 1888, & W., 1913, PN, (Hon. Retired) (A), Toronto, Canada.

B

Bach, Rev. D. G. M. & W., 1916, LCA, 388 Shinyashiki Machi, Kumamoto.

Baggs, Miss M. C., 1925, CMS, 146 Koura Cho, 5 Chome, Kita Sako Machi, Tokushima.

Bailey, Miss Helen, 1927, MSCC, 3 no Tsuji, Takata, Echigo.

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Baker, Miss Effie, 1921, SBC, (A), 1506 Fourth St., Brownwood, Texas, U.S.A.

Baker, Miss Elsie M., 1924, CMS, (A), 42 London Rd., Seven Oaks, Kent, England.

Ballard, Miss Barbara M., 1926, JEB, Takahama, Fukui Ken.

Band, Rev. Edward, M.A., & W., 1912, EPN, Presbyterian Middle School, Tainan, Formosa.

Barber, Miss D., 1926, SPG, 56 Yuki no Gosho Cho, Hirano, Kobe.

Barclay, Rev. Thomas, D.D., 1874, EPM, Kulangsu, Amoy, China.

Barnett, Miss Margaret, 1888, EPM, Shinro Hospital, Tainan, Formosa.

Barr, Ensign Kenneth, & W., 1921, 1925, SA, Salvation Army Headquarters, 5 Hitotsubashi Dori Cho, Kanda Ku, Tokyo. (Tel. Kudan (33) 0479, Kudan (33) 2344).

Barr, Miss L. M., 1920, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi.

Barth, Rev. N. H., & W., 1928, AG, 675 Takinogawa Machi, Tokyo Fu.

Bartlett, Rev. Samuel C., 1887, & W., 1894, ABCFM, (A), c/o ABCFM, 14 Beacon St., Boston, Mass., U.S.A.

Basil, Rt. Rev. Bishop, 1910, SPG, Gwai 15, Shimo Yamate Dori, Kobe.

Bassett, Miss Bernice C., 1919, MEFB, 12 Kita Ichijo Higashi, 6 Chome, Sapporo.

Batchelor, Ven. John, D.D., 1877, & W., 1883, CMS, (Retired) Nishi 7 chome, Kita Sanjo, Sapporo.

Bates, Rev. C. J. L., D.D., & W., 1902, UCC, Kwansei Gakuin, Uegahara, Koto Mura, Muko Gun, Hyogo Ken. (Tel. Sannomiya 6308).

Bates, Miss E. L., 1921, UCC, 14 Saibansho Dori, Kanazawa.

Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

Bayliss, Miss E., 1928, SPG, 4 of 60 Naka Yamate Dori, 6 Chome, Kobe.

Bazeley, Miss B. Rose, 1926, JEB, Kaibara, Hikami Gun, Hyogo Ken.

Bazeley, Miss Mary, 1923, JEB, (A) c/o J.E.B., 55 Gower St., London W.C. 1.

Beatty, Mr. Harold E. & W., 1921, IND, 120 Higashino Cho, Juso Higashi, Yodogawa Ku, Osaka.

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Beers, Miss Grace M., 1926, LCA, 487 Asagaya Machi, Tokyo Fu.

Bender, Rev. Gordon R., 1926, & W., 1924, AG, 196 Nishi Sugamo Machi, Tokyo Fu.

Bennett, Rev. H. J., 1901, & W., 1903, ABCFM, Higashi Machi, Tottori.

Bennett, Miss Nellie, 1910, MES, (A) Blackstone, Virginia, U.S.A.

Benninghoff, Rev. H. B., D.D., & W., 1907, ABF, 551 Shimo Totsuka Machi, Tokyo Fu. (Tel. Ushigome 3687), (F.C. for Waseda Hoshien 75766).

Benson, Pastor H. F., & W., 1908, SDA, Minami Rokujo Nishi, 11 Chome, Sapporo.

Bergamini, Mr. J. Van W., & W., 1926, PE, St. Paul's University, Ikebukuro, Tokyo.

Berry, Rev. A. D., 1902, MEFB, 8 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).

Best, Miss Blanche, 1919, YWCA, Demizu Agaru, Muro Machi Dori, Kyoto.

Bickel, Mrs. L. W., 1898, (Retired) ABF, 3131 Kanagawa Machi, Yokohama.

Bigelow, Miss G. S., 1886, PN, 1854 Maruyama Cho, Shimonoseki.

Bigwood, Major Ernest W., & W., 1920, SA, S.A. National Headquarters, 5 Hitotsubashi Dori Cho, Kanda Ku, Tokyo. (Tel. Kudan (33) 0179; Kudan (33) 2344).

Binford, Mr. Gurney, & W., 1893, 1899, AFP, Shimotsuma, Ibaraki Ken.

Binsted, The Rt. Rev. N. S., D.D., & W., 1915, PE, 9 Motokaji Cho, Sendai.

Bishop, Miss J. Arria, 1926, PE, Rikkyo Koto Jo Gakko, Takaido Machi, Tokyo Fu.

Bixby, Miss Alice C., 1914, ABF, (A) c/o C. E. Bixby, 55 South Third St., Fulton, N.Y., U.S.A.

Bixler, Mr. Orville D., & W., 1919, IND, Shioda Mura, Naka Gun, Ibaraki Ken.

Blakeney, Miss Bessie M., 1919, PS, (A), c/o Box 330 Nashville, Tenn., U.S.A.

Boden, Miss M. K., 1924, JEB, 131 Daido Cho, 2 Chome, Kobe.

Bolliger, Miss L. Aurelia, 1922, RCUS, 60 Kozenji Dori, Sendai.

Booth, Rev. Eugene S., D.D., 1879, & W., 1912, RCA, (Retired), (A) 830 West 179th St., New York City.

Borton, Mr. Hugh, & W., 1928, AFP, 14 Mita Dai Machi, 1 Chome, Shiba Ku, Tokyo.

Bosanquet, Miss A. C., 1892, CMS, 101 Minami Cho, 6 Chome, Aoyama, Tokyo.

Bott, Rev. G. E., & W., 1921, UCC, 23 Kamitomizaka Cho, Koishikawa, Tokyo.

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Boydell, Miss K. M., 1919, CMS, 36 Oyodo Ota Machi, Miyazaki.

Boyle, Miss Helen, 1928, PE, 69 Motoyanagi Cho, Sendai.

Brady, Rev. J. Harper, & W., 1917, PS, 602 Eikokuji Cho, Kochi, Shikoku.

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Buchanan, Rev. D. C. & W., 1921, PN, Nishi Iru 9 Chome, Komatsubara Dori, Wakayama.

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Buchanan, Rev. William C., D.D. & W., 1891, PS, Shiyakusho Mae, Gifu.

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Buncombe, Rev. W. P. & W., 1888, CMS, (Retired), 21 Naka Rokuban Cho, Kojimachi Ku, Tokyo.

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Burnett, Miss M. A., 1917, IND, 1696 Sakana Cho, Tatebayashi, Gumma Ken. (A), During 1929, Australia.

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Chappell, Miss Constance S., 1912, UCC, Woman's Christian College, Iogi Mura, Tokyo Fuka.

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Denton, Miss M. F. 1888, ABCFM, (Retired), Doshisha Jo Gakko, Kyoto.

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Dickson, Miss L. E., 1927, PE, Karasumaru Dori, Imadegawa Sagaru, Tachibana Cho, Kyoto.

Dietrich, Mr. Geo., & W., 1924, SDA, 12 Yamada Yawata, Rokko Mura, Kobe.

Dievendorf, Mrs. A., 1924, CMA, Fukuyama, Hiroshima Ken.

Disbrow, Miss Helen J., PE, Bishamon Cho, Tonodan, Kyoto.

Dithridge, Miss Harriet, AG, 3833, Sakae Cho, Tachikawa Machi, Tokyo Fu.

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Doubleday, Miss S. C., 1929, CMS, 101 Minami Cho, 6 Chome, Aoyama, Tokyo.

Douglas, Miss Dorothy C., 1928, PCC, Tamsui, Formosa.

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Downs, Rev. Darley, 1919, & W., 1921, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.

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Munroe, Rev. H. H., D.D., 1905, & W., 1906, PS, Hamano Cho, Takamatsu, Kagawa Ken.

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Nelson, Mr. Andrew N., & W., 1917, SDA, Kanno Mura, Kimitsu Gun, Chiba Ken.

Newbury, Miss Georgia M., 1921, ABF, 2 Nakajima Cho, Sendai.

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Nicodemus, Prof. F. B., & W., 1916, RCUS, 69 Katahira Cho, Sendai. (Tel. 1930).

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Noordhoff, Miss Jeane M., 1911, RCA, 37 Bluff, Yokohama.

Norman, Rev. C. E., & W., 1917, LCA, 15 Gokurakuji Cho, Fukuoka.

Norman, Rev. Daniel, D.D., & W., 1897, UCC, 12 Agata Machi, Nagano.

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Noss, Prof. Geo. S., & W., 1921, RCUS, (A), 99 Clearmont Ave., New York City.

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Paine, Miss Mildred A., 1920, MEFB, 55 Shimo Negishi, Shitaya Ku, Tokyo.

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Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.

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Rowland, Miss M. E., 1923, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.

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Smith, Rev. P. A., & W., 1903, PE, Hikone, Shiga Ken.

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Spackman, Rev. H. C., & W., 1922, PE, St. Paul's University, Ikebukuro, Tokyo.

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Towson, Miss Mamie, 1917, MES, 51 Kitazako Cho, Kure.

Towson, Rev. W. E., & W., 1890, MES, (Retired), (A), Tipton, Ga., U.S.A.

Tracy, Miss Mary E., 1903, WU, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).

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Trent, Miss E. M., 1894, MSCC, (A), 78 Warren Road, Toronto, Canada.

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Trueman, Mr. G. E., & W., 1911, YMCA-A, 84 Gokiso Machi Nagoya.

Tumlin, Miss Mozelle, 1923, MES, (A), c/o Board of Missions, Lambuth Bldg., Nashville, Tenn., U.S.A.

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U

Upperton, Ensign James, & W., 1927, SA, Salvation Army Officers Training Garrison, 31 Nichome, Jingu Dori, Shibuya Machi, Tokyo. (Tel. Aoyama (36) 4163).

Uusitalo, Miss S., 1903, LEF, (A), Hesperiankatu 34, Helsinki, Finland.

V

VanAken, Miss H. M., 1925, PN, Hokuriku Jo Gakko, Kanazawa Kaga.

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Verry, Miss Hazel P., 1918, YWCA, 2082 Minami Ota Machi, Yokohama. (Tel. Honkyoku 1768).

Voight, Miss A. V., 1929, PN, (Unassigned until July 1929).

Vories, Mrs. Julie E., 1914, OMJ, Omi-Hachiman, Shiga Ken. (Tel. 257).

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W

Wagner, Miss Dora, 1913, MEFB, Woman's Christian College, Iogi Mura, Tokyo Fuka.

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Walne, Rev. E. N., D.D., & W., 1892, SBC, Kami Tanaka Machi, Shimonoseki. (Tel. Shimonoseki 2392), (F.C. Fukuoka 8849).

Walne, Miss Florence, 1919, SBC, Kami Tanaka Machi, Shimonoseki.

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Walton, Rev. W. H. M., & W., 1915, CMS, New Life Hall, 17 Takegawa Cho, Kyobashi Ku, Tokyo.

Walton, Mrs. W. H. M., 1915, CMS, Holts College, Fordcombe Tunbridge Wells, England.

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Warner, Rev. Paul F., 1924, MP, 25 Kozakura Machi, Nagoya.

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Warren, Rev. F. F., & W., 1925, FMA, Baba Cho, Sumoto Machi, Awaji Island.

Waters, Rev. Geo. L., 1922, MES, Honcho, Tokuyama, Yamaguchi Ken.

Waters, Rev. Harris, & W., 1925, MES, Niomon Dori, Hiromichi Nishi, Kyoto.

Watts, Rev. F. E., & W., 1927, IND, Seamen's Institute, 109 Ito Machi, Kobe.

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Wengler, Miss Jessie, 1919, AG, 240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken.

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Woodard, Rev. W. P., & W., 1921, ABCFM, 10 Kita Ichijo Higashi 6 Chome, Sapporo.

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Wythe, Miss K. Grace, 1909, MEFB, (A), Oakland, Cal., U.S.A.

Y

Young, Mr. John G., 1928, YMCA-A, YMCA Dairen, South Manchuria.

Young, Rev. L. L., & W., (Korea 1906) Japan 1927, PCC, 263 Harada Mura, Kobe.

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Young, Rev. T. A., & W., 1912, 1905, UCMS, 257 Nakazato Takinogawa Machi, Tokyo Fu. (Tel. Koishikawa 522).

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Zander, Miss Helen R., 1928, RCA, Baiko Jo Gakuin, Shimonoseki.

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Noss, Rev. Christopher, & W., RCUS.
Nugent, Rev. W. C., & W., RCUS.

AKITA SHI, Akita Ken.

Hittle, Miss Dorothy, PE.
Howell, Rev. N. S., & W., PE.
McCall, Rev. C. F., & W., UCMS.
Nace, Rev. I. G., & W., RCUS.
Trout, Miss Jessie M., UCMS.

AMAGASAKI, Hyogo Ken.

Bushe, Miss S. L. K., CMS.
Cox, Miss A. M., CMS.
Staveley, Miss J. A., CMS.

AMOY, Kulangsu, (China)

Barclay, Rev. Thomas, EPM.

AOMORI SHI, Aomori Ken.

Spencer, Miss Gladys, PE.
Mathon, Rev. R., RC.

ASHIYA, Hyogo Ken.

Meyers, Rev. J. T., & W., MES.
Topping, Miss Helen F., KCA.
Topping, Rev. H., & W., ABF.

CHIBA, Chiba Ken.

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DAIREN, S. Manchuria.

Young, Mr. John G., YMCA-A.

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Cannell, Miss Mona C., PE.
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Killam, Miss Ada, UCC.
Powell, Miss C. R., PE.
Wright, Rev. R. C., UCC.

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Lea, Bishop Arthur, & W., CMS.
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Fukushima Ken.

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Francis, Mr. T. R., CMA.

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Buchanan, Rev. Wm. C., PS.
Forestel, Miss M., MSCC.
Moore, Rev. L. W., & W., PS.
Shore, Miss G., MSCC.

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HIMEJI SHI, Hyogo Ken.

Acock, Miss Amy A., ABF.
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Worthington, Miss H. J., CMS.

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IIDA MACHI, Nagano Ken.

Niemi, Miss Tyyne, LEF.

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Tremain, Rev. M. A., & W., PN.
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Wengler, Miss Jessie, AG.

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Moss, Miss A., MSCC.

MATSUYAMA SHI, Ehime Ken.

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Gulick, Mr. Leeds, & W., ABCFM.
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Judson, Miss Cornelia, ABCFM.
Merrill, Miss Katharine, ABCFM.

MATSUZAKA SHI, Mie Ken.

Morgon, Miss A. E., PN.

MINAMIHARA, Chiba Ken.

Colborne, Mrs. S. E., CMS, (Retired).

MITO SHI, Ibaraki Ken.

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Kennard, Rev. J. S. Jr. & W., ABF.
Sharpless, Miss Edith F., AEP.

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MORIOKA SHI.

Ehlman, Rev. D. F., & W., RCUS.

NAGANO SHI, Nagano Ken.

Callbeck, Miss Louise, UCC.
Lediard, Miss Ella. UCC.
Norman, Rev. Daniel, & W., UCC.
Stone, Rev. A. R., UCC.
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NAGASAKI SHI,
Nagasaki Ken.

Ashbaugh, Miss Adella M., MEFB.
Bruner, Mr. G. W., & W., MEFB.
Couch, Miss Helen, MEFB.
Couch, Miss Sarah, RCA.
Darrow, Miss F., RCA.
Fehr, Miss V. J., MEFB.
Hagen, Miss Olive I., MEFB.
Hoekje, Rev. Willis G., & W., RCA.
Krider, Rev. W. W., & W., MEFB.
Mills, Mr. E. O., & W., SBC.
Oldridge, Miss Mary Belle, MEFB.
Taylor, Miss Minnie, RCA.
White, Miss Anna Laura, MEFB.
Young, Miss Mariana, MEFB.

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Buchanan, Rev. P. W., & W., PS.
Cooke, Miss M. S., MSCC.
Daniels, Miss Mabel, PS.
Davis, Mr. Jerome, YMCA-T.
Gardner, Miss E. E., PS.
Grimes, Miss Nettie, AG.
Hamilton, Rt. Rev. Bishop, & W., MSCC.
Hancock, Miss Elizabeth, PS.
Hawkins, Miss Frances, MSCC.
Hempstead, Miss E. L., MP.
Juergensen, Rev. J. W., AG.
Kirtland. Miss Leila G., PS.
Knudten, Rev. A. C., & W., LCA.
Layman, Rev. H. L., & W., MP.
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McKenzie, Rev. A. P., & W., UCC.
Robinson, Miss H. M., IND.
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Jenkins, Miss Louise F., Sendai.
Jesse, Miss Mary D., Sendai.
Kennard, Rev. J. S., & W., Mito.
Kludt, Miss Ann M., Osaka.
Meline, Miss Agnes S., Yokohama.
Newbury, Miss Georgia M., Sendai.
Pawley, Miss Annabelle, (A).
Post, Miss Vida, Himeji.
Ross, Rev. C. H., & W., (A).
Russell, Miss Lucy K., Osaka.
Ryder, Miss Gertrude E., Tokyo.
Steadman, Rev. F. W., & W., (A).
Tenny, Rev. Chas. B., & W., Yokohama.
Tharp, Miss Elma R., Tokyo.
Thompson, Rev. R. A., & W., Kobe.
Topping, Rev. Henry, & W., Ashiya.
Topping, Mr. W. F., & W., (A).
Ward, Miss Ruth C., Yokohama.
Wilcox, Miss Edith F., Himeji.
Wilkinson, Miss Jessie M., Kobe.
Wynd, Rev. Wm., & W., Tokyo Fu.

3. Allgemeiner Evangelisch-Protestantischer Missionsverein.

Schiller, Supt. E., & W., Kyoto.
Weidinger, Dr. Karl, & W., Tokyo.

4. Foreign Missionary Association of Friends of Philadelphia.

Binford, Mr. Gurney, & W., Shimotsuma.
Borton, Mr. Hugh, & W., Tokyo.
Bowles, Mr. Gilbert, & W., Tokyo.
Braithwaite, Mr. G. B., & W., Mito.
Dixon, Miss Alice L., (A).
Nicholson, Mr. Herbert, & W., (A).
Rhoads, Miss Esther B., Tokyo.
Sharpless, Miss Edith F., Mito.

5. Australian Board of Missions, (Anglican).

Harrison, Rev. E. R., & W., (A).

6. Assembly of God.

Barth, Rev. N. H., & W., Tokyo Fu.
Bender, Mr. G. R., & W., Tokyo.
Byers, Miss Florence, Tokyo Fu.
Dithridge, Miss Harriet, Tokyo Fu.
Grimes, Miss Nettie, Nagoya.
Juergensen, Miss Agnes, Tokyo Fu.
Juergensen, Rev. C. F., & W., Tokyo.
Juergensen, Rev. J. W., & W., Nagoya.
Juergensen, Miss Marie, Tokyo Fu.
Straub, Miss Mae, (A).
Taylor, Mrs. Mary, Kobe.
Wengler, Miss Jessie, Kawaragi Mura.

7. Bible Societies.

Aurell, Rev. K. E., & W., Tokyo.
Parrott, Mr. F., & W., Kobe.

8. Mission Board of the Christian Church.

Crew, Miss Angie, Sendai.
Fry, Rev. E. C., Utsunomiya.
Garman, Mr. C. P., & W., (A).
McKnight, Rev. W. Q., & W., Sendai.
Stacy, Miss M. R., Utsunomiya.
Woodworth, Rev. A. D., & W., Tokyo.

9. Church of God.

Miller, Mr. Adam W., & W., (A).

10. Christian Literature Society.

Archibald, Miss Margaret, Tokyo.
Cooper, Miss Lois W., Tokyo.
Wainright, Miss E., Tokyo.
Wainright, Rev. S. H. & W., Tokyo

11. Christian and Missionary Alliance.

Dievendorf, Mrs. A., Fukuyama.
Francis, Miss Mabel R., Matsuyama.
Francis, Rev. T. R., Fukuyama.
Frehn, Mr. C., & W., Hiroshima.
Green, Rev. C. P., & W., Imaichi Machi.
Wylie, Miss M. L., Shiobara.

12. Church Missionary Society.

Baggs, Miss M. C., Tokushima.
Baker, Miss E. M., (A).
Bachelor, Ven. John, & W., Sapporo. (Retired).
Bosanquet, Miss A. C., Tokyo.
Boydell, Miss K. M., Miyazaki.
Bushe, Miss S. L. K., Amagasaki.
Buncombe, Rev. W. P., & W., Tokyo. (Retired).
Cockram, Miss H. S., (A).
Colborne, Mrs. S. E., Minamihara. (Retired).
Cowl, Rev. J., & W., Fukuoka.
Cox, Miss A. M., Amagasaki.
Doubleday, Miss S. C., Tokyo.
Freeth, Miss E. M., Miyaji.

Goldsmith, Miss M. O., Kurume.
Hamilton, Miss K., (A).
Heaslett, Rt. Rev. S., & W., Yokohama.
Henty, Miss A. M., Tokyo.
Hind, Rev. J., & W., Tobata Shi. (Retired).
Horne, Miss A. C. J., Nobeoka Machi.
Howard, Miss R. D., Osaka.
Hutchinson, Rev. A. C., & W., Fukuoka.
Hutchinson, Rev. E. G., & W., (A).
Keen, Miss E. M., (A).
Lane, Miss E. A., Kure.
Lawrence Miss F. H., (A).
Lea, Rt. Rev. Bishop, & W., Fukuoka.
Mann, Rev. J. C., & W., (A), Nishinomiya.
Moule, Rev. G. H., & W., Tokyo.
Nash, Miss E., Hamada Machi, (Retired).
Norton, Miss E. L. B., Sapporo.
Painter, Rev. S., & W., (A).
Pickard-Cambridge, Rev. C. O., & W., (A).
Preston, Miss E. D., (A).
Price, Miss G. J., Kure.
Rawlings, Rev. G. W., & W., Osaka.
Richardson, Miss C. M., Tokushima.
Roberts, Miss A., Tokyo.
Scott, Rev. J. J., & W., Yonago.
Sells, Miss E. A. P., (A).
Shaw, Miss L. L., Osaka.
Stavely, Miss J. A., Amagasaki.
Tapson, Miss M. Tokyo Fu. (Retired).
Thompson, Miss F. L., (A).
Tristram, Miss K., Osaka.
Walsh, Rev. G. J., & W., Sapporo.
Walton, Rev. W. H. M., & W., Tokyo.
Williams, Miss A. S., Osaka.
Worthington, Miss H. J., Hiroshima.

13. Evangelical Church of North America.

Anderson, Miss Irene, Tokyo Fu.
Bauernfeind, Miss Susan, Tokyo.
Gamertsfelder, Miss Ina, Tokyo.
Hammel, Miss Esther, Tokyo.
Hertzler, Miss Verna, Tokyo Fu.
Kramer, Miss Lois F., Tokyo.
Kuecklich, Miss Gertrud E., Tokyo.
Leininger, Rev. A. A., & W., (A).
Mauk, Miss Laura, Tokyo.
Mayer, Rev. Paul S., & W., Tokyo Fu.
Schirmer, Miss Katheryn (A).
Schweitzer, Miss Edna, Tokyo.
Thede, Rev. Harvey & W., Osaka.
Williamson, Rev. E., & W., Koriyama Shi.

14. General Mission Board of the Free Methodist Church of North America.

Aylard, Miss Gertrude, (A).
Millican, Rev. Roy W., & W., (A).
Mylander, Miss Ruth, Osaka.
Pickens, Miss Lillian O., Osaka.

Wagner, Rev. H. H., & W., Kobe.
Warren, Rev. Frank F., & W., Sumoto.

15. Independent of any Society.

Andrews, Miss Olive, Tokyo.
Beatty, Mr. Harold E., & W., Osaka.
Bixler, Mr. O. D., & W., Shioda Mura.
Burnet, Miss M. A., Tatebayashi.
Course, Mr. James H., & W., Tokyo.
Craig, Mr. E. B., & W., Tokyo.
Cribb, Miss E. R., Osaka.
Cypert, Miss Lillie, Tokyo.
Eckel, Miss H. F. Kyoto.
Eckel, Rev. Wm. A., & W., Kyoto.
Ellis, Mrs. Chas, Kochi.
Ewing, Miss Hettie Lee, (A).
Ford, Rev. J. C., Kobe.
Fox, Mr. Harry R., & W., Iwaki Tanakura.
Fox, Mr. Herman J., & W., (A).
Gale, Mrs. Emma, Kawaragi Mura.
Gillett, Miss E. R., Tokyo Fu.
Gross, Mr. K. A. C., Tokyo.
Gubbins, Miss G. M., Miyazaki.
Hare, Rev., E. W., Kobe.
Kennedy, Miss Clara E., Tokyo.
Macdonald, Miss Caroline, Tokyo.
Madden, Rev. M. B., & W., (A).
McCaleb, Mr. J. R., (A).
McNaughton, Rev. R. E., & W., Tokyo.
Miller, Miss Erma L., Ogaki.
Morehead, Mr. B. D., & W., Ota Machi.
Parr, Miss D. A., Tatebayashi.
Rennie, Rev. Wm., Hakodate.
Rhodes, Mr. E. A., & W., Hitachi Omiya.
Richards, Mr. W. A., & W., Yamaguchi.
Riddell, Miss H., Kumamoto Shi.
Robinson, Miss H. M., Nagoya.
Rumsey, Miss Mary, Tokyo.
Rupert, Miss Nettie L., Kobe.
Sarvis, Prof. H. C., & W., Tomio.
Smyser, Rev., M. M., Yokote.
Talbott, Mrs. J. B., Kyoto.
Watts, Rev. F. E., & W., Kobe.
Weidener, Miss Sadie, Ogaki.
Whitehead, Miss Dora, Tokyo.
Woodbridge, Mr. W. F., Kaibara.
Woolley, Miss Alice, Kobe.
Wright, Miss A. H., Kumamoto Shi.

16. Japan Apostolic Mission.

Coote, Mr. L. W., & W., Osaka.
Jackson, Miss Mona H., (A).
Jackson, Miss Vera M., (A).
Johnson, Mr. Theodore, Osaka.
Lye, Miss Florence, Osaka.
Randall, Mr. & W., Osaka.
Stromquist, Miss Alselna, Osaka.

17. Japan Book and Tract Society.

Braithwaite, Mr. Geo., Tokyo.

18. Japan Evangelistic Band.

Ballard, Miss B. M., Tokyo.
Bazeley, Miss Mary, (A).

Bazeley, Miss Rose, Kaibara.
Bee, Mr. Wm., Tokyo.
Boden, Miss M. K., Kobe.
Braithwaite, Mrs. Geo., Tokyo.
Clark, Miss Agnes, Kaibara.
Coles, Miss A. M., (A).
Cuthbertson, Mr. J., & W., Kobe.
Dyer, Mr. A. L., & W., Kobe.
Garrard, Mr. M. H., (A).
Gillespy, Miss J. C., Kyoto Fu.
Hoare, Miss D. E., Tokyo.
Jones, Mr. Tudor J., & W., (A).
Smith, Miss I. W., Kyoto Fu.
Soal, Miss A., Kyoto Fu.
Wilkes, Mr. Paget, & W., (A).
Wilkinson, Mr. C. S., & W., Kobe.

19. Japan Rescue Mission.

Bunker, Miss Annie, Sendai.
Butler, Miss Bessie, Sendai.
Hesketh, Miss Nellie, Sendai.
Hetherington, Miss Nellie, (A).
Kirkaldy, Miss Minnie, Osaka.
McGrath, Miss Violet, Sendai.
McInnes, Miss Barbara, Sendai.
Murray, Miss Elsa, Sendai.
Russell, Mr. David, Sendai.
Saville, Miss Rose, Osaka.
Torbet, Miss Isabella, Sendai.
Whiteman, Miss Mary, Sendai.
Williamson, Miss Jeannie, Sendai.

20. Kagawa Co-operators in America.

Topping, Miss Helen F., Ashiya.

21. Kumiai Kyokwai (Congregational).

22. Board of Foreign Missions of the United Lutheran Church in America.

Akard, Miss Martha B., Kumamoto.
Bach, Rev. D. G. M., & W., Kumamoto.
Beers, Miss Grace M., Tokyo.
Harder, Miss Helen, Tokyo.
Harder, Miss Martha M., Kumamoto.
Heins, Rev. F. W., & W., Saga.
Heltibridle, Miss Mary, Tokyo.
Hepner, Rev. Chas. W., & W., (A).
Horn, Rev. E. T., & W., Tokyo.
Knudten, Rev. A. C., & W., Nagoya.
Linn, Rev. John K., & W., Tokyo.
Linn, Rev. J. A., & W., (A).
Lippard, Rev. C. K., & W., (A).
Lippard, Miss Faith, Ogi Machi.
Miller, Rev. L. S. G., & W., Kumamoto.
Norman, Rev. C. E., & W., Fukuoka.
Potts, Miss Marion E., Kumamoto.
Powlas, Miss Anne, Kumamoto.
Powlas, Miss Maude, Kumamoto.
Schillinger, Rev. Geo. W., & W., Kumamoto.
Shirk, Miss Helen M., Fukuoka.
Stirewalt, Rev. A. J., & W., (A).
Thoren, Miss Amy, Ogi Machi.
Thorlaksson, Rev. S. O., & W., Kobe.
Winther, Rev. J. M. T., & W., Kurume.
Winther, Miss Maya, Tokyo.

23. The Lutheran Gospel Association of Finland.

Airo, Miss Jennie, (A).
Caren, Rev, A., & W., (A).
Lingren, Rev. R., & W., (A).
Minkkinen, Rev, T., & W., (A).
Niemi, Miss Tyyne, Iida.
Salonen, Rev. K. E., & W., (A).
Savolainen, Rev. V., & W., Tokyo.
Tammio, Rev. K., & W., (A).
Uusitalo, Miss S., (A).

24. Missionary Bands of the World.

Abel, Miss Dorothy, Tokyo.
Abel, Mr. Fred, & W., Tokyo.

25. Boards of Foreign Missions of the Methodist Episcopal Church.

(a) **Japan Mission Council.**

Alexander, Rev. R. P., & W., (A).
Berry, Rev. A. D., Tokyo.
Brumbaugh, Rev. T. T., & W., (A).
Bruner, Mr. G. W., & W., Nagasaki.
Draper, Rev. G. F., & W., Yokohama.
Gealy, Rev. F. B., & W., Tokyo.
Heckelman, Rev. F. W., & W., Tokyo.
Iglehart, Rev. C. W., & W., Hirosaki.
Iglehart, Rev. E. T., & W., (A).
Krider, Rev. W. W., & W., Nagasaki.
Luthy, Rev. S. R., & W., Sendai.
Martin, Prof. J. V., & W., Tokyo.
Scott, Rev. F. N., & W., Tokyo.
Spencer, Rev. R. S., & W., Fukuoka.
Thompson, Rev. E. W., & W., Hirosaki.

(b) **East Japan Women's Conference.**

Alexander, Miss Virginia E., (A).
Bailey, Miss Barbara M., Tokyo.
Bassett, Miss Bernice C., Sapporo.
Chase, Miss Laura, Tokyo.
Cheney, Miss Alice, Hakodate.
Curry, Miss Olive, (A).
Curtice, Miss Lois K., Hirosaki.
Daniel, Miss N. M., Tokyo.
Draper, Miss Winifred F., Yokohama.
Heaton, Miss Carrie A., (A).
Kilburn, Miss E. H., Sendai.
Lee, Miss Mabel, Sendai.
Paine, Miss Mildred A., Tokyo.
Peet, Miss Azalia E., (A).
Perry, Miss Harriet L., (A).
Pider, Miss Myrtle Z., Tokyo.
Place, Miss Pauline A., (A).
Russell, Miss H. H., (A).
Seeds, Miss Lenora M., (A).
Sprowles, Miss Alberta B., Tokyo.
Taylor, Miss Erma, Sapporo.
Wagner, Miss Dora, Tokyo.

(c) **West Japan Women's Conference.**

Albrecht, Miss Helen R., Fukuoka.
Ashbaugh, Miss Adella M., Nagasaki.

Burgmeister, Miss Margaret. Kumamoto.
Couch, Miss Helen, (A).
Dans, Miss Lois L., (A).
Fehr, Miss Vera, Nagasaki.
Finlay, Miss Alice L., Kagoshima.
Gerrish, Miss Ella, Kumamoto.
Hagen, Miss Olive Nagasaki.
Howey, Miss Harriet, (A).
Lee, Miss Elizabeth M., (A).
Oldridge, Miss Mary Belle, Nagasaki.
Peckham, Miss G. S., (A).
Starkey, Miss Bertha, Seoul.
Teague, Miss Carolyn M., Fukuoka.
White, Miss Anna Laura, Nagasaki.
Wythe, Miss K. Grace, (A).
Young, Miss Mariana, Nagasaki.

26. Board of Foreign Missions of the Methodist Episcopal Church South.

Anderson, Miss M. P., (A).
Bennett, Miss Nellie, (A).
Callahan, Rev. W. J., & W., Matsuyama.
Carroll, Miss Sallie, Oita.
Clegg, Miss Octavia, Kobe.
Cobb, Rev. J. B., & W., Hiroshima.
Cook, Miss M. M., Osaka.
Cooper, Miss Lois, Tokyo.
Demaree, Rev. T. W. B., & W., Oita.
Field, Miss Ruth, Osaka.
Finch, Miss M. D., Hiroshima.
Fisher, Mr. Sterling, & W., (A).
Floyd, Rev. A. C., & W., (A).
Frank, Rev. J. W., & W., Uwajima.
Gaines, Miss N. B., Hiroshima.
Gaines, Miss Rachel, Hiroshima.
Gist, Miss Annette, Oita.
Haden, Rev. T. H., Kobe.
Hager, Miss B. D., Osaka.
Hager, Rev. S. E., & W., Himeji.
Hilburn, Rev. S. M., & W., (A).
Holland, Miss C., Kobe.
Johnson, Miss Katherine, (A).
Jones, Rev. H. P., & W., (A), Kobe.
Maddux, Miss Lois, (A).
Matthews, Rev W. K., & W., Kobe.
Meyers, Rev. J. P., & W., Ashiya.
Mickle, Mr. J. J., Jr., & W., Kobe.
Newton, Rev. J. C. C., (Retired) (A).
Ogburn, Rev. N. S., & W., Kobe.
Oxford, Mr. J. S., & W., Kobe.
Palmore, Rev. P. L., & W., (A).
Peavy, Miss Anne, (A).
Reed, Mr. J. P., & W., Kobe.
Rowland, Miss M. E., (A).
Searcy, Miss M. G., Kure.
Shannon, Miss I. L., Hiroshima.
Shannon, Miss Katherine, (A).
Shaver, Rev. I. L., & W., Nakatsu.
Smith, Mr. Roy, & W., Kobe.
Stevens, Miss C. B., Hiroshima.
Stewart, Rev. S. A. &., W., Hiroshima.
Towson, Miss Mamie, Kure.
Towson, Rev. W. E., & W., (A).
Tumlin, Miss Mozelle, (A).
Wainright, Rev. S. H., & W., Tokyo.

Waters, Rev. G. L., Tokuyama.
Waters, Rev. H. M., & W., Kyoto.
Weakley, Rev. W. R., & W., (A).
Whitehead, Miss Mabel, (A).
Williams, Miss A. B., Osaka.
Wilson, Rev. W. A., & W., Okayama.
Worth, Miss I. M., (A).

27. Mission to Koreans in Japan.

MacLean, Miss Jean C., Kobe.
Young, Rev. L. L., & W., Kobe.

28. Board of Foreign Missions of the Methodist Protestant Church.

Auman, Rev. J. C., & W., (A).
Coates, Miss Alice L., Hamamatsu.
Dawson, Miss Mary E., Yokohama.
Hempstead, Miss Ethel L., Nagoya.
Hodges, Miss Olive I,, Yokohama.
Layman, Rev. H. L., & W., Nagoya.
Obee, Rev. E. I., & W., Tokyo.
Sampson, Miss Margueretta, Yokohama.
Warner, Rev. Paul F., Nagoya.
Williams, Miss Mary E., Nagoya.
Wolfe, Miss Evelyn M., (A).

29. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., Ichinomiya.
Bailey, Miss Helen, Takata.
Bowman, Miss N. F. J., Nagoya.
Clench, Miss M., (A).
Cooke, Miss M. S., Nagoya.
Foerstel, Miss M., Gifu.
Hamilton, Miss F., Matsumoto.
Hamilton, Bishop H. J., & W., Nagoya.
Harobin, Miss H. M., (A).
Hawkins, Miss F., Nagoya.
Isaac, Miss I. L., Takata.
Makeham, Miss S. E., (A).
Millman, Rev. R. M., & W., (A).
Moss, Miss A. F., Matsumoto.
Powles, Rev. P. S. C., & W., Takata.
Shore, Miss S. G., Gifu.
Spencer, Rev. V. C. Okaya.
Trent, Miss E. M., (A).
Waller, Rev. J. G., & W., (A).
Watts, Rev. H. G., & W., Nagano.

30. Nihon Kirisuto Kyokwai.

31. Nihon Method ist Kyo kwai.

32. Nippon Sei Ko Kwai.

33. Omi Mission.

Hines, Mr. W. E., & W., Omi-Hachiman.
Vories, Mrs. Julie E., Omi-Hachiman.
Vories, Mr. W. M., & W., Omi-Hachiman.

34. Oriental Missionary Society.

Hitchcock, Mr. Floyd, & W., (A).

35. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

(a) Missionary District of Kyoto.

Ambler, Miss M., (A).
Cannell, Miss Mona C., Fukui.
Chapman, Rev. J. J., & W., (A), Tsu.
Denton, Miss A. Grace., Obama.
Dickson, Miss L. E., Kyoto.
Disbrow, Miss Helen J., Kyoto.
Foote, Miss Edith L., Kyoto.
Hester, Miss M. W., Kyoto.
Jackson, Rev. R. H., Kyoto.
Jean, Miss F. E., Osaka.
Johnson, Miss T., Kyoto.
Lloyd, Rev. J. H., & W., Wakayama.
McGrath, Miss E. S., Kyoto.
Morris, Rev. J. K., & W., Kyoto.
Neely, Miss C. J., Kyoto.
Nichols, Rt. Rev. S. H., Kyoto.
Paine, Miss M. R., Kyoto.
Powell, Miss R., Fukui.
Rembert, Miss S. H., Kyoto.
Schereschewsky, Miss C., Nara.
Shaw, Rev. H. R., Kyoto.
Skiles, Miss Helen, Kyoto.
Smith, Miss F., (A).
Smith, Rev. P. A., & W., Hikone.
Southworth, Dr. J. D., & W., (A).
Tetlow, Miss H. L., Kanazawa.
VanKirk, Miss A. S., Osaka.
Welbourn, Rev. J. A., & W., (A).
Welte, Miss J. M., (A).
Williams, Miss H. R., Kyoto.

(b) Missionary Districts of North Tokyo and Tohoku.

Andrews, Rev. E. L., & W., Maebashi.
Andrews, Rev. R. W., & W., Tochigi Machi.
Bergamini, Mr. J. Van W., Tokyo.
Binsted, Rev. N. S., & W., Sendai.
Bishop, Miss J. Arria, Tokyo.
Boyd, Miss Louisa H., (A).
Boyle, Miss Helen, Tokyo.
Branstad, Mr. K. E., Tokyo.
Bundy, Mr. Robert, & W., Tokyo.
Burnside, Miss Ruth, Tokyo.
Carus-Wilson, Miss Nona, Tokyo.
Chappell, Rev. James, & W., Mito.
Cornwall-Legh, Miss Mary H., Kusatsu.
Elliott, Dr. Mabel E., (A).
Evans, Rev. Chas. H., & W., (A).
Everard, Miss Cornelia, Tokyo.
Foote, Mr. E. W., Tokyo.
Fowler, Mr. J. E., & W., Tokyo.
Gardiner, Miss Earnestine, Tokyo.
Gray, Miss Gladys V., Nikko.
Heywood, Miss C. Gertrude, Tokyo.
Hittle, Miss Dorothy, Akita.
Howell, Rev. N. H., Akita.
Humphreys, Miss Marian, Sano Machi.
Kellam, Mrs. Lucile C., Tokyo.
Knapp, Deaconess, S. T., Tokyo.
Lade, Miss Helen R., Tokyo.

Madeley, Rev. W. F., & W., (A), Sendai.
McGill, Miss Mary B., Kusatsu.
McKim, Miss Bessie, Maebashi.
McKim, Rt. Rev. John, & W., Tokyo.
McKim, Rev. J. C., & W., Koriyama Shi.
McKim, Miss Nellie, Urawa.
Mead, Miss Bessie, Yamagata.
Murray, Miss Edna B., Tokyo.
Nuno, Miss Christine M., (A).
Pond, Miss Helen, Tokyo.
Ransom, Deaconess Anna L., Sendai.
Reid, Miss Grace L., Tokyo.
Reifsnider, Rt. Rev. C. S., & W., Tokyo.
Rusch, Mr. Paul, (A).
Russell, Miss Mildred P., Tokyo.
Schaeffer, Miss Mabel R., (A).
Spackman, Rev. H. C., & W., Tokyo.
Spencer, Miss Gladys, Aomori.
St. John, Mrs. Alice C., Tokyo.
Teusler, Dr. R. B., & W. (A), Tokyo.

36. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Alexander, Miss Sallie, Osaka Fu.
Ayers, Rev. J. B.. & W., (A).
Bigelow, Miss G. S., Shimonoseki.
Brokaw, Rev. Harvey, & W., Kyoto.
Buchanan, Rev. D. C., & W., Wakayama.
Chapman, Rev. E. N., & W., Shingu.
Chapman, Rev. G. K., & W., Osaka.
Clark, Rev. E. M., & W., Kobe.
Clarke, Miss S. F., Hiroshima.
Curtis, Rev. F. S., & W., (A).
Daugherty, Miss L. G., Tokyo.
Dunlop, Rev. J. G., & W., Tsu.
Eaton, Miss A. G., (A).
Evans, Miss E. M., Sapporo.
Franklin, Rev. S. H., & W., Kyoto.
Fulton, Rev. G. W., & W., (Retired) (A).
Garvin, Miss A. E., (Retired) (A).
Gorbold, Mrs. R. P., Osaka Fu.
Hail, Mrs. J. E., Osaka.
Halsey, Miss L. S., Tokyo.
Hannaford, Rev. H. D., & W., (A).
Helm, Mr. N. T., & W., Tokyo.
Hereford, Rev. W. F., & W., Hiroshima.
Howard, Miss Aimee, Sapporo.
Imbrie, Mrs. Wm., (Retired) (A).
Johnstone, Miss J. M., (A).
Kerr, Rev. Wm. C., & W., Seoul.
Lackey, Miss Sarah, Shimonoseki.
Lake, Rev. L. C., & W., Sapporo.
Lamott, Rev. Willis C., & W., Tokyo.
Landis, Mrs. H. M., (Retired) (A).
Leavitt, Miss Julia, (Retired) (A).
London, Miss M. H., Tokyo.
Mackenzie, Miss V. M., Sapporo.
Martin, Rev. D. P., Yamaguchi.
McCrory, Miss C. H., Otaru.
McDonald, Miss M. D., Tokyo

Miles, Miss Mary, Kanazawa.
Milliken, Miss E. P., (Retired) (A).
Monk, Miss A. M., (A).
Morgan, Miss A. E., Matsuzaka.
Morris, Miss M. H., Tokyo.
Palmer, Miss H. M., Osaka.
Pierson, Rev. G. P., & W., (Retired) (A).
Porter, Miss F. E., (A).
Reeve, Rev. W. S., Osaka.
Reischauer, Rev. A. K., & W., Tokyo Fu.
Reiser, Miss A. I., Kanazawa.
Riker, Miss Jessie, Yamada.
Riker, Miss S. M., Osaka.
Smith, Miss S. C., Sapporo, (Retired).
Tremain, Rev. M. A., & W., Kanazawa.
VanAken, Miss H. E., Kanazawa.
VanHorn, Rev. G. W., & W., (Retired) (A).
Voight, Miss A. V.
Walser, Rev. T. D., & W., (A).
Wells, Miss L. A., Yamaguchi.
West, Miss A. B., (Retired) (A).
Winn, Rev. T. C., & W., (Retired) Shimonoseki.

37. Executive Committee of Foreign Missions of the Presbyterian Church in United States. (Southern Presbyterian).

Archibald, Miss Margaret, Tokyo.
Atkinson, Miss Maria J., (A).
Blakeney, Miss Bessie M., (A).
Brady, Rev. J. H., & W., Kochi.
Buchanan, Miss Elizabeth O., Gifu.
Buchanan, Rev. P. W., & W., Nagoya.
Buchanan, Rev W. C., & W., Gifu.
Buchanan, Rev. W., McS., & W., Marugame.
Buckland, Miss Ruth E., (A).
Crawford, Rev. Vernon A., & W., Tokyo.
Currell, Miss Susan McD., Takamatsu.
Daniels, Miss Mabel, Nagoya.
Dowd, Miss Annie H., Kochi.
Ellis, Mrs. Annie, Kochi.
Erickson, Rev. S. M., & W., Takamatsu.
Fulton, Rev. S. P., & W., Kobe.
Gardner, Miss Emma E., Nagoya.
Hancock, Miss Elizabeth, Nagoya
Hassell, Rev. A. P., & W., Tokushima.
Hassell, Rev. J. W., & W., (A).
Jenkins, Rev. C. Rees, & W., Tokushima.
Kirtland, Miss Leila G., Nagoya.
Logan, Rev. C. A., & W., Tokushima.
Lumpkin, Miss Estelle, Tokushima.
McAlpine, Rev. R. E., & W., Toyohashi.
McIlwaine, Rev. W. A., & W., Nagoya.
McIlwaine, Rev. B., & W., Kochi.
Moore, Mr. J. W., Takamatsu.
Moore, Rev. Lardner, W., & W., Gifu.
Munroe, Rev. H. H., & W., Takamatsu.

Myers, Rev. H. W., & W., Kobe.

Ostrom, Rev. H. C., & W., Kobe.

Patton, Miss Annie B., (A).

Patton, Miss Florence D., Okazaki.

Smythe, Rev. L. C. M., & W., Nagoya.

VanDyke, Rev. P. S., & W., (A).

38. Reformed Church in America.

Booth, Rev. Eugene S., & W., (Retired) (A).

Buss, Miss Florence V., Yokohama.

Couch, Miss Sarah M., Nagasaki.

Darrow, Miss Flora, Nagasaki.

DeMaagd, Rev. J. C., Tokyo.

Duryee, Rev. Eugene C., Tokyo.

Eringa, Miss Dora, Kurume.

Hoekje, Rev. Willis G., & W., Nagasaki.

Kuyper, Rev. Hubert, & W., Oita.

Lansing, Miss Harriet M., (A).

Laug, Rev., G., & W., Saga.

Moore, Rev. Boude C., & W., Kurume.

Muyskens, Mrs. L. S., Yokohama.

Noordhoof, Miss Jeane, Yokohama.

Oltmans, Rev. Albert, & W., (Retired) Tokyo.

Oltmans, Miss C. Janet, Yokohama.

Oltmans, Miss F. Evelyn, Tokyo.

Peeke, Rev. H. V. S., & W., (A).

Pieters, Miss Jennie A., Shimonoseki.

Ryder, Rev. Stephen W., & W., (A).

Shafer, Rev. Luman J., & W., Yokohama.

Stegeman, Rev. H. V. E., & W., Tokyo

Taylor, Miss Minnie, Nagasaki.

Teets, Miss Edith V., (A).

TerBorg, Rev. John, & W., Kagoshima.

Walvoord, Miss Florence, Shimonoseki.

Zander, Miss H. R., Shimonoseki.

39. Roman Catholic Church.

Breton, R. P., A. H. C., Tokyo.

Caloin, R. P., E., Yokohama.

Cadilhac, R. P., H. L., Utsunomiya.

Cherel, R. P., J. M. F., Tokyo.

Flaujac, R. P., J. M. C., Tokyo.

Giraudias, R. P., J. M., Tokyo.

Hoffmann, R. P., H., Tokyo.

Lemoine, R. P., C. J., Yokohama.

Lissarrague, R. P., J. B., Tokyo.

Mathon, R. P. R., Aomori Shi.

Mayrand, R. P., P. A., Hachioji, Tokyo Fu.

Rev. Mgr. J. P., Tokyo.

Tulpin, R. P., E. A., Tokyo.

40. Reformed Church in the United States.

Ankeney, Rev. Alfred & W., (A).

Bolliger, Miss L. Aurelia, Sendai.

Cook, Miss Henrietta S., Sendai.

Cook, Miss Ruth E., Sendai.

Ehlman, Rev. D. F., & W., Morioka.
Faust, Rev. Allen K., & W., Sendai.
Fesperman, Rev. F. L., & W., Yamagata.
Gerhard, Miss Mary E., Sendai.
Gerhard, Rev. Paul L., & W., Sendai.
Gerhard, Robert H., Sendai.
Hansen, Miss Kate I., Sendai.
Huesing, Miss Edith H., (A).
Kriete, Rev. Karl D., & W., Yamagata Shi.
Lindsey, Miss Lydia A., Sendai.
Martin, Miss Edna M., Tokyo.
Miller, Rev. H. K., & W., Tokyo.
Nace, Rev. I. Geo., & W., (A).
Nall, Miss Ruth E., Sendai.
Nicodemus, Rev. F. B. &., W., Sendai.
Noss, Rev. C., & W., Aizu-Wakamatsu.
Noss, Mr. Geo. S., & W., (A).
Nugent, Rev. W. Carl, & W., Aizu-Wakamatsu.
Pifer, Miss Catherine B., Tokyo.
Schneder, Rev. D. B. & W., (A).
Schneder, Miss Mary E., (A).
Schroer, Rev. G. W., & W., (A).
Seiple, Rev. Wm. G., & W., Sendai.
Smith, Prof. Arthur D., & W., Sendai.
Stoudt, Mr. O. M., & W., Sendai.
Weed, Miss Helen I., Sendai.
Weed, Mrs. Irene A., Sendai.

41. Russian Orthodox Church.

Sergius, Rt. Rev. Archbishop, Tokyo.

42. Salvation Army.

Barr, Ensign Kenneth, & W., Tokyo.
Bigwood, Major Ernest W., & W., Tokyo.
Davidson, Ensign Charles, & W., Tokyo.
Frost, Ensign Henry, & W., Tokyo
Newman, Ensign Herbert, & W., Tokyo..
Pugmire, Lieut-Colonel, E. I., & W., Tokyo.
Rolfe, Major Victor, & W., Tokyo.
Smyth, Major Annie, Tokyo.
Upperton, Ensign James & W., Tokyo

43. Scandinavian American Alliance Mission.

Anderson, Rev. Joel, & W., (A), Tokyo.
Carlson, Rev. C. E., & W., Tokyo.
Peterson, Miss Albertina J., Chiba Shi.

44. Southern Baptist Convention.

Baker, Miss Effie, (A).
Bouldin, Rev. G. W., & W., Fukuoka.
Clarke, Rev. W. H., & W., Tokyo.
Conrad, Miss Florence, (A).
Dozier, Rev. C. K., & W., (A).
Hannah, Miss Lolita, Kokura.
Lancaster, Miss Cecile, Kokura.
Mills, Rev. E. O., & W., Nagasaki.
Ray, Rev. J. F., & W., Hiroshima.
Rowe, Rev. J. H. & W., Kokura.

Schell, Miss Naomi, Kokura.
Walne, Rev. E. N., & W., Shimonoseki.
Walne, Miss Florence, Shimonoseki.
Walters, Miss Mary, (A).
Williamson, Rev. N. F., & W., Fukuoka.

45. Seventh Day Adventists.

Anderson, Pastor A. N., & W., Aizu-Wakamatsu.
Armstrong, Pastor V. T., & W., Tokyo.
Benson, Mr. H. F., & W., Sapporo.
Cole, Mr. A. B., & W., Tokyo.
Dietrich, Mr. G., & W., Rokko Mura, Kobe.
Getzlaff, Dr. E. E., & W., Tokyo.
Koch, Mr. A., & W., Tokyo.
Kraft, Rev. E. J., & W., Tokyo.
Millard, Mr. Glen, & W., Tokyo.
Nelson, Mr. A. N., & W., Kanno Mura.
Perkins, Mr. H. J., & W., Tokyo.
Powers, Mr. M. E., & W., Kanno Mura.
Schultz, Miss Gertrud, Tokyo.
Stacey, Miss Ellen E., Tokyo.
Thurston, Mr. C. F., & W., Kanno Mura.

46. Sisters ef the Epiphany.

Constance, Sister Superior, Tokyo.
Eleanor, Sister, Kobe.
Etheldrea, Sister, Tokyo.
Frances, Sister, Kobe.
Katharine, Sister, Tokyo.

47. Society for the propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese.

Allen, Rev. E., Shimonoseki.
Barber, Miss D., Kobe.
Basil, Rt. Rev. Bishop, Kobe.
Baylis, Miss E., Kobe.
Cull, Miss A. H., (A).
Essen, Miss M. E., Kobe.
Gale, Rev. W. H., & W., Himeji.
Kennion, Miss Olive, (A).
Holmes, Miss Mary, Okayama.
Kettlewell, Rev. F., & W., Kobe.
Lee, Miss L., Kobe.
Parker, Miss Alice, Kobe.
Smith, Miss Eva, Kobe.
Stokes, Miss K. E., Kobe.
Stranks, Rev. C. J., Kobe.
Strong, Rev. G. N., Shimonoseki.
Voules, Miss J. E.. Okayama.
Walker, Mr. F. B., & W., Kobe.

(b) South Tokyo Diocese.

Bucknill, Rev. E. G., & W., Yokohama.
Dickinson, Rev. J. H., Tokyo.
Edlin, Miss C. M. A. T., Numazu Shi.
Heaslett, Bishop S., & W., Yokohama.
Shaw, Rev. R. D. M., & W., Hiratsuka.
Shepherd, Miss K. M., (A).
Somervell, Miss M., Numazu Shi.
Wordsworth, Miss R., (A).

48. Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. J. Edgar, & W., Otsu.
Shively, Rev. B. F., & W., Kyoto.

49. United Church of Canada.

(a) General Board.

Ainsworth, Rev. F., & W., (A).
Albright, Rev. L. S., & W., Shizuoka.
Armstrong, Rev. R. C., & W., Tokyo.
Bates, Rev. C. J L., & W., Kobe.
Bott, Rev. G. E., & W., Tokyo.
Coates, Rev. H. H., & W., Hamamatsu.
Coates, Rev. W. G., & W., Kofu.
Cragg, Rev. W. J., M., Kobe,
Hennigar, Rev. E. C., & W., Matsumoto.
Hilliard, Rev. F., & W., Kobe.
Holmes, Rev. C. P., & W., (A).
McKenzie, Rev. A. P., & W., Nagoya.
McKenzie, Rev. D. R., & W., Tokyo.
McWilliams, Rev. W. R., & W., Kanazawa.
Norman, Rev. D., & W., Nagano.
Norman, Miss L., Kobe.
Outerbridge, Rev. H. W., & W., Kobe.
Price, Rev. P. G., & W., Tokyo.
Stone, Rev. A., R., Nagano.
Tench, Rev. G. R., & W., Kobe.
Whiting, Rev. M. M., & W., Kobe.
Woodsworth, Rev. H. F., & W., Kobe.
Wright, Rev. R. C., Fukui.

(b) Women's Missionary Society.

Allen, Miss A. W., Tokyo.
Armstrong, Miss M. E., Toyama.
Barr, Miss L. M., Kofu.
Bates, Miss E. L., Kanazawa.
Callbeck, Miss Louise, Nagano.
Chappell, Miss Constance S., Tokyo.
Courtice, Miss Sybil R., Tokyo.
Drake, Miss K. L., Hamamatsu.
Gillespie, Miss Jean, Fukui.
Govenlock, Miss I., Kanazawa.
Greenbank, Miss K. M., Kofu.
Haig, Miss Mary T., Tokyo Fu.
Hamilton, Miss F. G., Tokyo.
Hurd, Miss H. R., Tokyo.
Jost, Miss E. E., Tokyo.
Jost, Miss H. K., Tokyo.
Keagey, Miss M. D., Kofu.
Killam, Miss Ada, Fukui.
Lediard, Miss Ella Nagano.
Lindsay, Miss O. C., Shizuoka.
McLachlan, Miss Anna May, Kofu.
McLeod, Miss Anna O., (A),
Pinsent, Mrs. A. M., Tokyo.
Rorke, Miss Luella, Shizuoka.
Ryan, Miss Esther L., Ueda.
Scott, Miss Mary, Ueda.
Scruton, Miss Fern, Shizuoka.
Simpson, Miss M. E., Kofu.
Staples, Miss Marie, Tokyo.
Strothard, Miss Alice O., Tokyo.
Suttie, Miss Gwen, Tokyo.
Tait, Miss Sadie O., (A).

Tweedie, Miss E. G., Toyama.
Veazey, Miss M. A., (A).

50. United Christian Missionary Society.

Armbruster, Miss Rose T., Osaka.
Asbury, Miss Jessie J., Honjo Machi.
Clawson, Miss Bertha F., Tokyo.
Crewdson, Rev. Ira D., & W., Tokyo.
Erskine, Rev. Wm. H., & W., Osaka.
Gibson, Miss Martha, (A).
Hendricks, Rev. K. C., & W., Fukushima Shi.
McCall, Rev. C. F., & W., Akita.
McCoy, Rev. R. D., & W., (A).
Palmer, Miss Jewel, (A),
Richey, Miss Helen L., Tokyo.
Trout, Miss Jessie M., Akita.
Young, Rev. T. A., & W., Tokyo.

51. Universalist General Convention.

Bowen, Miss G., Tokyo.
Carey, Rev. H. M., & W., Tokyo.
Downing, Miss Ruth, Tokyo.
Hathaway, Miss Agnes, Tokyo.
Kent, Miss B. M., (A).
Stetson, Rev. C. R., & W., (A).

52. Wesleyan Methodist Connection of America.

Gibbs, Rev. M. A., & W., Tokyo.

53. World's Sunday School Association.

Coleman, Mr. H. E., & W., (A).

54. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., (A).
Lynn, Mrs. Hazel B., Yokohama.
Pratt, Miss Susan A., Yokohama.
Tracy, Miss Mary E., Yokohama.

55. Young Men's Christian Association.

(a) **American International Committees.**

Brown, Mr. Frank H., & W., Tokyo.
Clarke, Doris E., Tokyo.
Converse, Mr. Guy C., & W., Sumiyoshi.
Durgin, Mr. Russell L., & W., Tokyo.
Jackson, Mr. F. Ivor., & W., Yokohama.
Jorgensen, Mr. Arthur, & W., Tokyo.
Patterson, Mr. G. S., & W., Tokyo.
Phelps, Mr. G. S., & W., Tokyo.
Ryan, Mr. W. S., & W., Sumiyoshi.
Sneyd, Mr. H. S., & W., Yokohama.
Trueman, Mr. G. E., & W., Nagoya.
Young, Mr. John G., Dairen, S. Manchuria.

(b) **Y.M.C.A. Teachers' Affiliated.**

Allison, Mr. John, Kyoto.
Davis, Mr. Jerome, Nagoya
Etter, Mr. C. L., & W., Sapporo.
Faucett, Mr. T. F., & W., Fukuoka.
Smith, Mr. J. Earl, & W., Sapporo.

56. Yotsuya Mission.

Chase Mr. J. T., & W., Tokyo.
Cunningham, Miss Doris, Tokyo.
Cunningham, Rev. W. D., & W., Tokyo.
Farnham, Miss Grace, Tokyo.
Lusby, Miss Majel, Tokyo.

57. Young Woman's Christian Association.

Allen, Miss Carolyn, Yokohama.
Anderson, Miss Roberta, Kobe.
Best, Miss Blanche, Kyoto.
Davis, Miss Ethel, (A).
Duncan, Miss Constance, (A)
Gibbons, Miss Mabel. Tokyo.
Haines, Miss Hazel, Yokohama.
Helmer, Miss Edith B., Tokyo.
Kaufman, Miss Emma R.. Tokyo.
Kaufmann, Miss Irene L., Tokyo.
Linn, Miss Ruhe, Tokyo.
Macnaughton, Miss Margaret, Tokyo.
Marsh, Miss Caroline, Taisha Mura.
McGregor, Miss Grace, Kobe.
McIntosh, Miss Elsie, Taisha Mura.
McKinnon, Miss Claire, Tokyo.
Page, Miss Mary, Kyoto.
Roe, Miss Mildred, Tokyo.
Scott, Miss Jane N., Tokyo.
Scott, Miss Leona, Tokyo.
Verry, Miss Hazel P., Yokohama.

58. Foreign Missions of the Presbyterian Church of England.

Adair, Miss Lily, Shoka.
Band, Rev. E., & W., Tainan.
Barclay, Rev. Thomas, Amoy.
Barnett, Miss M., Tainan.
Cheal, Dr. P., & W., Tainan,
Cullen, Miss G. S., Tainan.
Elliot, Miss Isabel, Shoka.
Ferguson, Mrs. Duncan, Tainan.
Galt, Miss Jessie, Tainan.
Landsborough, Mr. D., & W., Shoka.
Livingston, Miss Anna A., Shoka.
Lloyd, Miss Jeannie, Tainan.
Mackintosh, Miss Sabine E., Tainan.
MacLeod, Rev. Duncan, & W., (A).
Marshall, Rev. David F., & W., Tainan.
Montgomery, Rev. W. E., & W., Tainan.
Moody, Rev. C. N., & W., (A).
Mumford, Dr. R. H., & W., Shoka.
Singleton, Mr. Leslie, & W., Tainan.

59. Board of Foreign Missions of the Presbyterian Church in Canada.

Adams, Miss Ada E., Taihoku.
Burdick, Miss Alma M., Tamsui.
Clazie, Miss M. G., Tamsui.
Cummings, Miss Jean M., Taihoku.

Dickson, Mr. James, & W., Taihoku.

Douglas, Miss Dorothy C., Tamsui.

Fleming, Mr. J. T., & W., Tamsui.

Gauld, Miss Grette, Taihoku.

Gauld, Mrs. M. A., Taihoku.

Gushue-Taylor, Dr. G., & W., (A).

MacKay, Rev. Geo. W., & W., Tamsui.

MacMillan, Rev. Hugh A., & W., Tamsui.

McClure, Dr. R. B., & W., Taihoku.

Ramsey, Miss Margaret Taihoku.

Senior Miss Anne, (A).

LIST OF EDUCATIONAL INSTITUTIONS

Miss Bertha Clawson

CO-OPERATIVE WORK IN SCHOOLS

I. Woman's Christian College of Japan.

   A. Co-operating Missions.

      1. Baptist North (W.A.B.F.M.S.)
      2. Canadian Methodist (W.M.S. United Church of Canada).
      3. Church of Christ (Disciples) (U.C.M.S.)
      4. Methodist Episcopal Church North (W.F.M.S.)
      5. Presbyterian Church U.S.A. (W.B.F.M.)
      6. Reformed Church in America (W.B.F.M.)

II. Aoyama Gakuin Theological Department (Methodist).

      1. Evangelical Church.
      2. Christian Church.
      3. Church of Christ (Disciples) (U.C.M.S.)

III. Baiko Jo Gakuin.

      1. Reformed Church in America (R.C.A.)
      2. Presbyterian Church (PN.)

IV. Kwansei Gakuin.

      1. Methodist Episcopal Church South.
      2. United Church of Canada.

V. Meiji Gakuin.

      1. Presbyterian Church (PN.)
      2. Reformed Church in America.

VI. Doshisha University (Theological Department).

      1. American Board of Commissioners for Foreign Missions.
      2. United Brethren.

2. — American Baptist Foreign Mission Society.

KINDERGARTENS

Ai no Sono Yochien, Tokyo-shi, Kanda-ku, Misaki-cho 1-chome, 4, Miss A. R. Crosby.

Airin Yochien, Osaka-shi, Tanimachi, Mrs. T. Ogawa.

Airinen Yochien, Osaka-shi, Higashi-Yodogawa-ku, Imazato-cho, Miss Lucy Russell.

Heiwa Yochien, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Mr. Hajime Watanabe.

Hinomoto Jogakko Fuzoku Yochien, Himeji-shi, Watamachi, Miss Vida Post.

Ikuno Yochien, Hyogo-ken, Ikuno-machi, Mrs. Taiko Takizawa.

Ishioka Yochien, Ibaraki-ken, Ishioka-machi, Kawamura-cho.

Kamaishi Yochien, Iwate-ken, Kamaishi-machi, Baptist Church, Mr. Kenkichi Kawamura.

Kawasaki Yochien, Kawasaki-shi, Ogawa-machi, Mr. Takashi Osaka.

Kesennuma Yochien, Miyagi-ken, Motoyoshi-gun, Kesennuma-machi, Mr. Moriji Wakamatsu.

Kidzu Yochien, Kyoto-fu, Kidzu-machi, Miss Takeko Imai.

Koishikawa Shoei Yochien, Tokyo-shi, Koishikawa-ku, Hara-machi 101, Miss Kiku Ishihara.

Mitsunosho Yochien, Ehime-ken, Mitsunosho, Miss Amy Acock.

Morioka Yochien, Morioka-shi, Uchimaru, Mrs. C. H. Ross.

Nemuro Yochien, Hokkaido, Nemuro, Midori-cho, 2-chome, Mr. Shiro Horiuchi.

Omishima Yochien, Ehime-ken, Ochi-gun, Omishima, Miyanoura, Mr. Tsuneyoshi Shimoda.

Ono Zenrin Yochien, Kobe-shi, Azumadori, Miss J. M. G. Wilkinson.

Pure Light Yochien, Iwate-ken, Tono-shi, Miss A. S. Buzzell.

Seiko Yochien, Miyagi-ken, Miyagi-gun, Shiogama-machi, Miss G. M. Newbury.

Seiko Yochien, Tokyo-shi, Koishikawa-ku, Tosaki-machi 91, Miss M. M. Carpenter.

Seiko Yochien, Tokyo-shi, Koishikawa-ku, Esashi-machi 27, Miss M. M. Carpenter.

Setoda Yochien, Hiroshima-ken, Setoda-machi, Miss Amy Acock.

Shigei Yochien, Hiroshima-ken, Mitsuki-gun Shigei-mura, Miss Amy Acock.

Soshin Jogakko Fuzoku Yochien, Yokohama-shi, Kanagawa-machi, Miss C. A. Converse.

Taira Yochien, Fukushima-ken, Taira-machi, Baptist Church, Miss G. M. Newbury.

Yokohama Yochien, Yokohama-shi, Kotobuki-cho, Yokohama Baptist Church, Mr. Nobuo Tokita.

Zenrin Yochien, Kobe-shi, Azumadori, Miss J. M. G. Wilkinson.

Zenrin Aika Yochien, Loochoo, Okinawa, Naha, Miss J. M. G. Wilkinson.

MIDDLE SCHOOLS

Kanto Gakuin, (M), Yokohama-shi, 1778 Minami Ota-machi, Mr. Tasuku Sakata.

Hinomoto Jogakko, (W), Himeji-shi, 50 Shimotera-machi, Miss E. F. Wilcox.

Shokei Jogakko, (W), Sendai-shi, 2 Nakajima-cho, Dr. Ukichi Kawaguchi.

Soshin Jogakko, (W), Yokohama-shi, 3131 Kanagawa-machi, Miss A. Pawley.

THEOLOGICAL SCHOOLS

Theol. Dept. Kanto Gakuin, (M), Yokohama-shi, 1778 Minami Ota-machi, Dr. C. B. Tenny.

BIBLE TRAINING SCHOOLS

Baptist Joshi Shin Gakko, Osaka-shi, Higashi Yodogawa-ku, Imazato-cho, Miss E. A. Camp.

NIGHT SCHOOLS

Himeji Kirisutokyo Seinenkai Eigo no Gakko, Himeji-shi, Watamachi, Mr. Saburo Namioka.

Kanto Gakuin English School, Yokohama-shi, 1778 Minami Ota-machi, Mr. Tasuku Sakata.

Mead Christian Center, 2 English Schools, Osaka-shi, Higashi Yodogawa-ku, Imazato-cho, Miss Lucy Russell.

Misaki Young Men's Night School, Tokyo-shi, Kanda-ku, 4 Misaki-cho 1-chome, Dr. Wm. Axling.

Misaki, 2 Young Women's English Schools, Tokyo-shi, Kanda-ku, 4 Misaki-cho 1 Chome, Mrs. Wm. Axling.

Osaka Joshi Eigaku-kan, Osaka-shi, Tennoji-ku, Tanimachi, Mr. J. A. Foote.

Waseda Hoshien Night School, Tokyo-shigai, Itabashi-machi, Dr. H. B. Benninghoff.

Yotsuya Children's English School, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Miss G. E. Ryder.

Yotsuya English Night School, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Mr. H. Watanabe.

COLLEGES

Kanto Gakuin, College Dept., Yokohama-shi, 1778 Minami-Otamachi, Dr. C. B. Tenny.

Shokei Jogakko, College Dept., Sendai-shi, 2 Nakajima-cho, Dr. Ukichi Kawaguchi.

Soshin Jogakko, College Dept., Yokohama-shi, 3131 Kanagawamachi, Miss A. Pawley.

(Co-operate with Woman's Christian College of Japan, Tokyo)

TEACHER TRAINING SCHOOLS

Tokyo Kindergarten Training School, Tokyo-shi, Koishikawa-ku, 101 Haramachi, Miss Kiku Ishihara.

3. — Allgemeiner Evangelisch Protestantischer Missionsverein.

KINDERGARTENS

Kamitomizaka Yochien, 39 Kamitomizaka, Koishikawa, Tokyo, Mrs. Sugenoya.

BOARDING SCHOOLS

Nichidoku Kwan, 39 Kamitomizaka, Koishikawa, Tokyo, Dr. K. Weidinger.

NIGHT SCHOOLS

Kyoto Doitsu Yagakko, Kyoto-shi, Shogoin-cho, 10 Higashi-machi, Dr. E. Schiller.

Doitsu Gakuin, 39 Kamitomizaka, Koishikawa, Tokyo, Dr. K. Weidinger.

4. — Foreign Missionary Society of the Friends of Philadelphia.

KINDERGARTENS

Ishioka Yochien, Yakuba-mae, Ishioka-machi, Ibaraki-ken, Mr. Chiyomatsu Suzuki.

Mito Yochien, 888 Tenno-cho, Mito, Ibaraki-ken, Miss Edith Sharpless.

Hijirizaka Yochien, 30 Koun-cho, Mita, Shiba, Tokyo, Mrs. Toki Tomiyama.

Shimotsuma Yochien, Shimotsuma, Ibaraki-ken, Mrs. Gurney Binford.

MIDDLE SCHOOLS

Friends Girls' School, 30 Koun-cho, Mita, Shiba, Tokyo, Mrs. Toki Tomiyama.

8. — Mission Board of the Christian Church.

KINDERGARTENS

Koin Yochien, Naka Shibuya Christian Church, Tokyo, Rev. K. Ishigaki.

Mamiana Yochien, Azabu Christian Church, Tokyo, Rev. K. Matsuno.

Meguro Hoitsuen, Meguro Christian Church, Tokyo, Rev. G. Sano.

Utsunomiya Yochien, Utsunomiya Christian Church, Tochigi-ken, Rev. Kimura.

Moka Yochien, Moka Christian Church, Tochigi-ken, Rev. S Hiraga.

Sendai Yochien, Sendai Christian Church, Sendai, Mrs. K. Kitano.

Narugo Yochien, Narugo Christian Church, Narugo, Miyagi-ken, Rev. K. Ando.

Wakuya Yochien, Wakuya Christian Church, Miyagi-ken, Rev. M. Sakurai.

MIDDLE GRADE SCHOOLS

Utsunomiya Christian Girls' School, Utsunomiya, Tochigi-ken (Affiliated but not a mission school).

11. — Christian and Missionary Alliance.

THEOLOGICAL SCHOOL

Seisho Gakko, 22 Shimonaka-machi, Hiroshima-shi, Mr. Ryukichi Yamamoto.

13. — Evangelical Church.

KINDERGARTENS

Chikko Yochien, 15, 2 chome, Yojo-dori, Minato-ku, Osaka, Mrs. H. Thede.

Izuo Yochien, 8, 2 chome, Nakadori, Minato-ku, Osaka, Mrs. H. Thede.

Aika Yochien, 41 Naka-machi, Otsuka, Koishikawa, Tokyo, Miss Lois Kramer.

Aisei Yochien, 84 Sasugaya-cho, Koishikawa, Tokyo, Miss Susan Bauernfeind.

Asahi Yochien, 26 Kogai-cho, Azabu, Tokyo, Mrs. Ai Nozawa.

Kameido Yochien, 3 chome, Kameido, Tokyo-fu, Miss Esther Hammel.

Nezu Yochien, 7 Suga-cho, Hongo, Tokyo, Miss Lois Kramer.

Heiwa Yochien, 500 Ochiai-machi, Tokyo-fu, Mrs. Paul S. Mayer.

Kanegafuchi Yochien, 310 Sumida-machi, Mukojima, Tokyo-fu, Miss Gertrud Kuecklich.

Shimoda Yochien, Shimoda Fukuin Kyokwai, Shimoda, Shizuoka-ken, Miss Esther Hammel.

Ishikawa Yochien, Ishikawa, Fukushima-ken, Miss Lois Kramer.

Togane Yochien, Togane-machi, Chiba, Miss Lois Kramer.

Seiwa Yochien, Hon-machi, Shimizu-shi, Shizuoka-ken, Miss Lois Kramer.

Nagoya Yochien, Nagoya, Rev. K. Mori.

Itayado Yochien, Itayado Fukuin Kyokwai, Kobe Shigai, Mrs. H. Thede.

NIGHT SCHOOLS

Mejiro English School, 500 Ochiai-machi, Tokyo-fu, Rev. P. S. Mayer.

Tokyo Bible School, English Department, 84 Sasugaya-cho, Koishikawa, Tokyo, Miss Susan Bauernfeind.

BIBLE TRAINING SCHOOLS

Tokyo Bible School, 84 Sasugaya-cho, Koishikawa, Tokyo, Miss Susan M. Bauernfeind.

Hobo Yoseijo, 84 Sasugaya-cho, Koishikawa, Tokyo, Miss Gertrud Kuecklich.

(Co-operate with Aoyama Gakuin in Theological Training)

14. — General Mission Board, Free Methodist Church of North America.

THEOLOGICAL SCHOOL

Free Methodist Theological Seminary, 1260 Tennoji-cho, Sumiyoshi-ku, Osaka, Mr. Tetsuji Tsuchiyama.

19. — Kumiai Kyokwai (ABCFM. Included).

KINDERGARTENS

Aishin Yochien, Tottori-shi, Nishi-machi, 48, S. M. Graves.

Amashiro Yochien, Okayama-ken, Kojima-gun, Fujito-machi, Amashiro, Nakagiri Juhei.

Amagasaki Seichoen, Amagasaki-shi, Bessho-mura, Aza-Ikeda 276, Imada Ikuyo.

Chidori Yochien, Kobe-shi, Nishi Suma, Tanikawa 10, Takamatsu Teruko.

Doshin Yochien, Kyoto-shi, Kamikyo-ku, Tominokoji, Nijo Minami-iru, Minaishi Chiyoko.

Futaba Yochien, Tairen-shi, Satsuma-cho, Honshaura, Kojima Shotaro.

Hakuai Yochien, Fukushima-ken, Wakamatsu-shi, Amida-cho, Kaneko Shigemitsu.

Hokukko Yochien, Sapporo-shi, Odori, Nishi 1 chome, 14, Iwagami Setsu.

Imadegawa Yochien, Kyoto-shi, Imadegawa-dori, Teramachi, Nishi Iru Agaru, K. F. Fanning.

Imazu Futaba Yochien, Hyogo-ken, Muko-gun, Imazu-cho, Aza Takeshio, Koizume Sumi.

Katsuyama Yochien, Matsuyama-shi, Kasaya-machi, 5, Mrs. Leeds Gulick.

Kyoai Yochien, Miyazaki-shi, Kami Beppu, Sakurai Kanichiro.

Matsuyama Yochien, Matsuyama-shi, Eiki-cho, 27, Cornelia Judson.

Fuzoku Yochien, McLean Yochien, Kyoto-shi, Shimogamo, Matsunoki-cho, Suemitsu Nobuko.

Maebashi Yochien, Maebashi-shi, Hagi-machi 255, Fujimachi Shinsuke.

Nayori Yochien, Amashio-no-kuni, Nayori-cho, Odori Minami 2-chome, Kokita Jinnosuke.

Okayama Hakuai-kai Yochien, Okayama-shi, Hanabatake, 38, A. P. Adams.

Reinanzaka Yochien, Tokyo-shi, Akasaka-ku, Reinanzaka-cho, 14, Minobe Tsuruna.

Shoei Yochien, Kobe-shi, Nakayamate Dori, 5 chome Wakuyama Kiso.

Soai Yochien, Kyoto-shi, Shinsakae-machi Dori, Niomon Minami iru, K. F. Fanning.

Seishin Yochien, Maebashi-shi, Kitakuruwa-cho, 81, F. E. Griswold.

Seikishin Yochien, Gumma-ken, Usui-gun, Haraichi-machi, 146, Kashiwagi Kiyoko.

Seishin Yochien, Niigata-shi, Higashi Naka-dori, Niban-cho, Toyama Chiyo.

Shinai Yochien, Gumma-ken, Shibukawa-cho, 2248, Nakamura Saya.

Saijo Futaba Yochien, Ehime-ken, Saijo-cho, O-machi, Kawashima Sumako.

Tokyo Shimin Yochien, Tokyo-fu, Sendagaya-machi, 491, Tanaka Masako.

Takenaka Yochien, Okayama-ken, Kurashiki-cho, Asahi-machi, Takenaka Mitsuko.

Zenrinkan Yochien, Osaka-shi, Higashi Yodogawa-ku, Honjo-machi, 505, No. 2, Watanabe Tsuruko.

Sakai Yochien, Sakai-shi, Kurumano-cho, Higashi, 1-chome, Mori Masako.

Annaka Futaba Yochien, Gumma-ken, Annaka-cho, Tanaka Kyoshiro.

Megumi Yochien, Tokyo-fu, Iriarai-cho, Araijuku, 450, Iwamura Seishiro.

PRIMARY SCHOOL

Okayama Hakuai Jinjo Shogakko, Okayama-shi, Hanababatake, 37, A. P. Adams.

MIDDLE SCHOOLS

Baika Koto Jo-Gakko, Osaka-fu, Toyono-gun, Toyonaka-cho, Iba Kikujiro.

Doshisha Chugakko, Kyoto-shi, Karasumaru-dori, Imadegawa Agaru, Suemitsu Nobuzo.

Doshisha Jogakko, Kyoto-shi, Imadegawa-dori, Teramachi Nishi Iru, Yamanaka Hyaku.

Kobe Jogakuin, Jogaku-bu, Kobe-shi, Yamamoto-dori 4-chome, 60, Kawasaki Ichizo.

Matsuyama Jo-Gakko, Matsuyama-shi, Kotojin-machi, 3 of 65, O. S. Hoyt.

Kyoai Jo-Gakko, Maebashi, Iwagami-cho, 131, Shu Sao Shi.

Oe Koto Jo-Gakko, Kumamoto-shi, Oe-machi, Takesaki Yasuo.

Seiyu Jo-Gakko, Niigata-shi, Higashi-naka-dori, Nibancho, Osada Tokiyuki.

THEOLOGICAL SCHOOLS

Doshisha Daigaku, Bungaku-bu, Shingaku-ka, Kyoto-shi, Kamikyo-ku, Shin Kitakoji-machi, Ashida Keiji.

Doshisha Semmon Gakko, Shingaku-bu, Kyoto-shi, Kamikyo-ku, Shin Kitakoji-machi, Ashida Keiji.

Tokyo Shin Gakko, Tokyo-shi, Akasaka-ku, Reinanzaka-cho, 14, Kozaki Kodo.

BIBLE TRAINING SCHOOL

Kobe Joshi Shingakko, 59, 6 chome, Nakayamate-dori, Kobe, Sakujiro Nagasaka.

COLLEGES (Men)

Doshisha Daigaku Bungakubu, Kyoto, Rinkuma. Wada.

Doshisha Daigaku Hogakubu, Kyoto, Takeshi Wada.

Doshisha Daigaku Yokwa, Kyoto, Tosuke Hayami.

Doshisha Semmon Gakko, Koto Shogyobu, Kyoto, Seikichi Nakagawa.

Doshisha Semmon Gakko, Eigo Shihanbu, Kyoto, Yahei Motomiya.

Doshisha Semmon Gakko, Seiji Keizaibu, Kyoto, Takeshi Wada.

COLLEGES (Women)

Doshisha Jo Gakko, Semmon bu, Kyoto, Michiko Masuda.

Kobe Jo Gakuin, 60, 4 chome, Yamamoto-dori, Kobe, Heiji Hishinuma.

Baika Joshi Semmon Gakko, Toyonaka-cho, Toyono-gun, Osaka fu, Kikujiro Iba.

NORMAL OR TEACHER TRAINING SCHOOL

Shoei Yochien Hobo Denshujo, 5 chome, Nakayamate-dori, Kobe, Kiso Wakuyama.

OTHER EDUCATIONAL INSTITUTIONS

Kyoto Eigo Gakko, Kyoto, Akira Ebizawa.

Matsuyama Yagakko, Matsuyama-shi, Kiyo Nishimura.

Osaka Kyokwai Joshi Eigo Gakko, 2 chome, Edobori, Nishi-ku, Osaka, Hiroshi Hatanaka.

Tottori Eigo Kwai, Tottori-shi, Miss E. L. Coe.

20. — United Lutheran Church of America.

KINDERGARTENS

Nampaku Yochien, Hakata, Daijoji-machi, Fukuoka, Miss Helen Shirk.

Kurume Yochien, Higashi-machi, Kurume, Miss Helen Shirk.

Saga Yochien, Hanabusa Koji, Saga, Miss Faith Lippard.

Ogi Yochien, Ogi-machi, Saga, Miss Faith Lippard.

Yorokobi no Yochien, Oe-machi, Kumamoto, Rev. D G. M. Bach.

Kikugawa Yochien, 36, 3 chome, Yanagiwara, Honjo, Tokyo, Rev. A. J. Stirewalt.

MIDDLE SCHOOLS

Kyushu Gakuin, Oe-machi, Kumamoto, Rev. L. S. G. Miller.

Kyushu Jo Gakuin, Murozono, Kumamoto shigai, Miss Martha B. Akard.

THEOLOGICAL SCHOOL

Lutheran Theological Seminary, Nogata-machi, Tokyo, Rev. J. K. Linn.

NIGHT SCHOOLS

Hakata English Night School, Hakata, Fukuoka-shi, Rev. C. E. Norman.

21. — Lutheran Gospel Association of Finland.

KINDERGARTEN

Iida Yochien, Nakano-cho, Iida-machi, Nagano, Miss Tyyne Niemi.

22. — Board of Foreign Missions and Woman's Foreign Missionary Society of the Methodist Episcopal Church.

KINDERGARTENS

Tamanoye Yochien, 11 Oura, Nagasaki, Miss Mariana Young.

Migiwa Yochien, 11 Oura, Nagasaki, Miss Mariana Young.

Oye Yochien, 586 Kuhonji, Oe, Kumamoto, Miss Margaret Burmeister.

Yamaga Yochien, Yamaga-machi, Kumamoto-ken, Miss Margaret Burmeister.

Yatsushiro Yochien, Yatsushiro, Kumamoto-ken, Dr. Yoshinori Yamazaki.

Kagoshima Yochien, 143 Kajiya-cho, Kagoshima, Miss Alice Finlay

Iwamizawa Yochien, Iwamizawa Methodist Church, Rev. N. Sakae

Dickerson Memorial Yochien, 53 Moto-machi, Hakodate, Miss B. M. Bailey.

Pascoe Memorial Yochien, Otowa-cho, Hakodate, Miss B. M. Bailey.

Mary Alexander Memorial Yochien, Hirosaki, Miss Irma Taylor.

Aiko Yochien, Kaji-machi, Hirosaki, Miss Irma Taylor.

Kanagawa Yochien, Yokohama, Miss Waka Ninomiya.

Airin Yochien (Lee Memorial), 2 Sanban-cho, Sendai, Miss Lee.

Myojo Yochien, Yonezawa, Rev. Kinzo Yamada.

Flora Best Harris Yochien, Kamakura, Rev. T. Ukai.

MIDDLE SCHOOLS

Aoyama Gakuin, 7 chome, Minami-machi, Aoyama, Tokyo-fu, President Dr. M. Ishizaka.

Middle School dean, Rev. Y. Abe.

Girl's School dean, Miss Alberta Sprowles.

Iai Jo Gakko, Yunokawa-dori, Hakodate, Miss Alice Cheney.

Hirosaki Jo Gakko, Sakamoto-cho, Hirosaki, Miss Helen Russell.

To-O Gijuku, 2 Shimonane, Hirosaki, Mr. J. Sasamori.

Fukuoka Jo Gakko, Fukuoka, Miss Harriet M. Howey.

Chinzei Gakuin, Higashi Yamate, Nagasaki, Rev. Noboru Kawasaki.

Kwassui Jo Gakko, Higashi Yamate, Nagasaki, Miss Anna Laura White.

COLLEGES

Aoyama Gakuin, 7 chome, Minami-machi, Aoyama, Tokyo-fu, President Dr. M. Ishizaka.

College dean, Dr. K. Yabuchi. Associate dean, Dr. E. T. Iglehart.

Kwassui Joshi Semmon Gakko, Nagasaki, Miss Anna Laura White.

(Co-operate with Tokyo Joshi Dai Gakko)

THEOLOGICAL SCHOOLS

Aoyama Gakuin, 7 chome, Minami-machi, Aoyama, Tokyo-fu, President Dr. M. Ishizaka.

Theological dean, Dr. A. D. Berry.

Associate dean, Miss Harriet J. Jost.

NIGHT SCHOOL

Akunoura Night School, 6 Higashi Yamate, Nagasaki, Rev. W. W. Krider.

23. Board of Missions of the Methodist Episcopal Church, South.

KINDERGARTENS

Kyonan Yochien, Kyoto-shi, Sakai Machi, Matsubara Kudaru, Rev. Naoto Yanagihara.

Lambuth Jo Gakuin Yochien, Osaka-shi, 12 Ishigatsuji-cho, Tennoji-ku, Miss Margaret M. Cook.

Tobu Yochien, Osaka-shi, Tanimachi, Sanchome, East Osaka Meth. Church, Miss Margaret M. Cook.

Frances-Virginia Yochien (Aikien), Osaka-shi, Konohana-ku, Kami Fukushima Kita Nichome, Fukushima Meth. Church, Miss Margaret M. Cook.

Tsurumachi Yochien, Osaka-shi, Minato-ku, Tsurumachi, Yon-chome, Miss Margaret M. Cook.

Koyo Yochien, Ashiya, Hyogo-ken Muko-gun, Mrs. J. T. Meyers.

Lambuth Memorial Yochien, Kobe-shi, 51 Yamamoto-Dori, 5-chome, Miss Margaret M. Cook.

Shoju Yochien, Kobe-shi, Kwansei Gakuin, Mrs. M. Matsumoto.

Hyonan Yochien (Aijien) Kobe-shi, Kasamatsu-dori, Yon-chome, Mrs. J. R. Reed.

Yamazaki Yochien (Seishien), Yamazaki-shi, Methodist Church, Rev. S. E. Hager.

Himeji Yochien, Himeji-shi, Methodist Church, Rev. S. E. Hager.

Hiroshima Girls' School Yochien, Hiroshima Girls' School, Kami Nagarekawa-cho, Rev. S. A. Stewart.

Ivey Yochien, Hiroshima-shi, Mikawa-cho, Miss Lois Maddux.

Kwannon Yochien, Hiroshima-shi, Kwannon-cho, Miss Lois Maddux.

Matoba Yochien, Hiroshima-shi, Matoba-cho, Meth. Church, Miss Lois Maddux.

Takajo Machi Free Yochien, Hiroshima-shi, Takajo-machi, Miss Lois Maddux.

Newton Yochien, Kure-shi, Methodist Church, Miss Mary Searcy.

Kate Hall Yochien (Futaba) Okayama-shi, Methodist Church, Rev. W. A. Wilson.

Little Rock Yochien, Iwakuni-machi, Hiroshima-ken, Rev. W. A. Wilson.

Tadotsu Yochien, Tadotsu-machi, Kagawa-ken, Rev. W. A. Wilson.

Kanko Yoshien, Kanko, Korea, Rev. W. A. Wilson.

Yanai Yochien, Yanai-machi, Yamaguchi-ken, Rev. John B. Cobb.

Tokuyama Yochien, Tokuyama-machi, Kudamatsu-Shinai Yamaguchi-ken, Rev. George L. Waters.

Kudamatsu Yochien, Kudamatsu, Yamaguchi-ken, Rev. George Waters.

Shinai Yochien, Beppu-shi, Oita-ken, Miss Annette Gist.

Airin Yochien, Oita-shi, 55 Niage-machi, Miss Annette Gist.

Gotoji Yochien, Gotoji-machi, Fukuoka-ken, Rev. I. L. Shaver.

Shinai Yochien, Matsuyama-shi, 10 Ichiban-cho, Mrs. W. J. Callahan.

Yawatahama Yochien, Yawatahama-machi, Ehime-ken, Miss Moriwaki.

Unomachi Yochien, Unomachi, Ehime-ken, Mr. B. Shimizu.

Turner Memorial Yochien (Kakujo), Uwajima-machi, Ehime-ken, Rev. J. W. Frank.

Murai Memorial Yochien, Yoshida-machi, Ehime-ken, (Independent) Mr. J. Ishihara.

Gunge Yochien, Mikage-machi, Hyogo-ken (Independent), Mr. R. Yoshida.

PRIMARY SCHOOL

Hiroshima Jo Gakko, Hiroshima-shi, Kaminagarekawa-cho, Rev. S. A. Stewart.

MIDDLE SCHOOLS

Hiroshima Jo Gakko, Hiroshima-shi, Kaminagarekawa-cho, Rev. S. A. Stewart.

Kwansei Gakuin, Kobe-shi, (Union with United Ch. of Canada.) Dr. C. J. L. Bates.

THEOLOGICAL SCHOOLS

Kwansei Gakuin, Kobe-shi, (Union with United Ch. of Canada.) Dr. C. J. L. Bates, Theological Dept., Rev. T. H. Haden.

Seisho Gakko, Hiroshima-shi, Shimonaka-machi, Rev. K. Hiraide.

BIBLE TRAINING SCHOOLS

Lambuth Training School for Christian Workers (Lambuth Jo Gakuin) Osaka-shi, Tennoji-ku Ishigatsuji-cho, Biblical Department, Miss A. B. Williams.

COLLEGES

Kwansei Gakuin, Kobe-shi (Union with United Ch. of Canada), Rev. C. J. L. Bates.

Hiroshima Jo Gakko, Hiroshima-shi, Kaminagaregawa-cho, Rev. S. A. Stewart.

INDUSTRIAL SCHOOL

Palmore Women's Eng. Inst., Kobe-shi, 35 Nakayamate-dori, 4-chome, Miss C. G. Holland.

NIGHT SCHOOLS

Palmore Institute, Kobe-shi, 23 Kitanagasa-dori, 4-chome, Mr. J. S. Oxford.

Fraser Institute, Hiroshima-shi, Rev. J. B. Cobb.

NORMAL AND TEACHER TRAINING SCHOOL

Lambuth Training School for Christian Workers (Lambuth Jo Gakuin) Osaka-shi, 12 Ishigatsuji-cho, Tennoji-ku, Kindergarten Teacher Training Department, Miss Margaret M. Cook.

24. — Methodist Protestant Church.

KINDERGARTENS

Eiwa Jo Gakko Fuzoku Yochien, 124 Maita-machi, Yokohama, Miss Olive Hodges.

Sayuri Yochien, Oyama, Margueretta Sampson.

Tokiwa Yochien, 16 Motoshiro-cho, Hamamatsu, Alice L. Coates.

Kakiwa Shinsei Yochien, 105 Tamanoi-cho, Nagoya, Mary E. Williams.

PRIMARY SCHOOL

Eiwa Jo Gakko Fuzoku Shogakko, 124 Maita-machi, Yokohama, Miss Olive Hodges.

MIDDLE SCHOOLS

Nagoya Chu Gakko, 47 Chokyuji-machi, Nagoya, Mr. K. Kimura.

Eiwa Jo Gakko, 124 Maita-machi, Yokohama, Miss Olive I. Hodges.

28. — Seikokwai.

KINDERGARTENS

Hachioji Yochien		Hachioji	Rev. K. Ito.
Hatsukari	„	Kawagoe	Miss L. H. Boyd.
Matsuyama	„	Matsuyama	Miss L. H. Boyd.
Reiwa	„	Urawa	Miss Nellie McKim.
Aishi	„	Omiya	„
Kumagaya	„	Kumagaya	„
St. Matthias	„	Maebashi	Miss Bessie McKim.
St. Mary's	„	Ashikaga	„
Shinmachi	„	Shinmachi	„
Takasaki	„	Takasaki	„
Seiai	„	Kusatsu	Miss Cornwall-Legh.
Airin	„	Utsunomiya	Rev. K. Ban.
Airin	„	Nikko	Miss Gladys V. Gray.
Shimodate	„	Shimodate	Rev. James Chappell.
Onai	„	Mito	„
Manabi	„	Manabi	Rev. T. Chikashigi.
Futaba	„	Sukegawa	Rev. James Chappell.
Aoba (3)	„	Sendai	Deaconess A. L. Ranson.
Nio	„	Morioka	Rev. H. Murakami.
Minato	„	Minato	Rev. W. F. Madeley.
Hachinohe	„	Hachinohe	„
St. Mary's	„	Aomori	Miss Gladys Spencer.
Noshiro	„	Noshiro	Mr. H. Yamamoto.
Odate	„	Odate	Miss Dorothy Hittle.
Seishien	„	Akita	„
Kasumi	„	Yamagata	Miss Bessie Mead.
Seiai	„	Fukushima	Rev. W. F. Madeley.
Seiai	„	Wakamatsu	Rev. J. C. McKim.
Yumoto	„	Yumoto	„

St. Paul's Yochien, 13 Kobiki-cho, Kyobashi-ku, Tokyo, Rev. Y. Matsui.

Seiai Yochien, 542 Nishiyama, Ikebukuro, Tokyo-fu.

Futaba Yochien, Obihiro-cho, Tokaichi.

Zuiho Yochien, 134 Kome-machi, Kushiro, Hokkaido.

Aiko Yochien, 9, 5-chome, Minami-dori, Abashiri, Kitami.

Ryozen Yochien, Nishi-machi, Yonago, Tottori-ken, Mr. Soichi Nagao.

Seishin Yochien, Sakai-machi, Tottori-ken, Rev. Kunigoro Fukushima.

Aiko Yochien, Koshinden, Ashiya, Hyogo-ken, Mr. K. Nakamura.

Naniwa Yochien, Higashi Naniwa-mura, Amagasaki, Miss A. M. Cox.

Tsugaguchi Yochien, Jutaguchi, Tsukaguchi-cho, Hyogo-ken, Miss A. M. Cox.

Ryujo Yochien, Nagoya, Miss N. F. J. Bowman.

Ryujo Yochien, Habashita Branch, Nagoya, Miss N. F. J. Bowman.

Ryujo Yochien, Gokiso Branch, Nagoya, Miss F. B. Hawkins.

Ryujo Yochien, Mizuho Branch, Nagoya, Miss F. B. Hawkins.

Meido Yochien, Gifu, Miss Gertrude Shore.

Saiyuri Yochien, Toyohashi, Miss F. B. Hawkins.

Seijuji Yochien, Matsumoto, Miss F. Hamilton.

Koyo Yochien, Takata, Miss Irene Isaacs.

Inariyama Yochien, Inariyama, Miss H. Horobin.

Heian Yochien, Kyoto, Miss Helen J. Disbrow.

St. Mary's Yochien, Kyoto, Rev. J. Takamatsu.

St. John's Yochien, Kyoto, Miss Helen J. Disbrow.

Shinai Yochien, Kyoto, Miss Helen J. Disbrow.

Shimogamo Yochien, Kyoto, Rev. H. Ajima.

Seishin Yochien, Otsu, Miss Helen J. Disbrow.

Shinmaizuru Yochien, Shinmaizuru, Rev. M. Murata.

Nishizu Yochien, Wakasa, Rev. T. Yamada.

Seikyushu Yochien, Wakayama, Rev. Z. Yagi.

St. John's Yochien, Koriyama, Miss Helen J. Disbrow.

Ikusei Yochien, Sakurai, Rev. A. S. Hoyo.

St. James' Yochien, Tsu, Rev. J. Nishida.

Seiko Yochien, Ueno, Rev. C. Okamoto.

St. Peter's Yochien, Tomisato-mura, Nara-Ken, Rev. K. Nishikawa.

Setoda Yochien, Setoda, Inland Sea, Miss Kawamoto.

Shigei Yochien, Shigei, Inland Sea, Mrs. Arakawa.

Mitsunosho Yochien, Mitsunosho, Inland Sea, Miss Waka.

Aiko Yochien, Kesenuma-machi, Motogoshi-gun, Miyagi-ken, Mrs. Wakamatsu.

Kizu Kaikan Yochien, Nemuro, Hokkaido, Miss T. Imai.

Mutsumaji no Sono Yochien, Nemuro, Hokkaido, Mr. S. Horiuchi.

Showa Yochien, Kawasaki, Kanagawa-ken, Mr. T. Otsuka.

St. John's Yochien, Suma.

Shoten Church Yochien, Kobe.

Fukui Yochien, Fukui, Miss Cecelia R. Powell.

MIDDLE SCHOOLS

St. Paul's (Men), Ikebukuro, Tokyo-fu, Rt. Rev. C. S. Reifsnider.

St. Margaret's (Women), Takaido-machi, Tokyo-fu, Miss C. G. Heywood.

St. Agnes (Heian Jo Gakko), Kyoto, Mr. K. Hayakawa.

Bishop Poole Memorial Girls' School, Tsuruhashi, Tennoji, Osaka, Mr. H. Koizumi.

Shoin Koto Jo Gakko, Kobe, Mr. J. Asano.

Koran Jo Gakko, 360 Sanko-cho, Shirokane, Shiba, Tokyo, Miss Toshiko Tomita.

Momoyama Middle School, Kitatanabe-cho, Sumiyoshi-ku, Osaka, Rev. G. W. Rawlings.

COLLEGE

St. Paul's, Ikebukuro, Tokyo-fu, Rt. Rev. C. S. Reifsnider.

THEOLOGICAL SCHOOL

Shingakuin, Ikebukuro, Tokyo-fu, Rev. Dr. J. K. Ochiai, dean.

BIBLE TRAINING SCHOOLS

Aoba Jo Gakuin, 69 Motoyanagi-cho, Sendai, Deaconess A. L. Ransom.

Fukuoka Divinity School, 225 Sho Aza Mameda, Fukuoka-ken, Rt. Rev. A. Lea.

INDUSTRIAL SCHOOLS

Aomori Sewing School, Aomori, Miss Gladys Spencer.

Hirosaki Sewing School, Hirosaki, Rev. S. Nakamura.

NORMAL AND TEACHER TRAINING SCHOOLS

St. Luke's Nurses Training School, Tsukiji, Tokyo, Dr. R. B. Teusler.

Ryujo Hobo Yoseijo, Nagoya, Miss N. F. J. Bowman.

NIGHT SCHOOLS

Nara Night School, Nara, Rev. D. Yoshimura.

Fukui Night School, Fukui, Rev. K. Okajima.

SPECIAL SCHOOL

Gifu Kunmoin (School for Blind), Gifu, Rt. Rev. H. J. Hamilton, D.D.

29. — Omi Mission.

KINDERGARTENS

Seiyuen Yochien, Omi Hachiman, Mrs. W. M. Vories.

Shion Yochien, Maibara, Omi, Mr. T. Yamada.

NIGHT SCHOOLS

Omi-Hachiman Eigo Gakko, Hachiman, Omi, Mr. W. M. Vories.

Maibara Eigo Gakko, Maibara, Omi, Mr. T. Yamada.

30. — Oriental Missionary Society.

BIBLE TRAINING SCHOOL

Bible Training Institute (Co-ed), 391 Kashiwagi, Yodobashi, Tokyo-fu, Rev. A. Kurumada.

33. — Board of Foreign Missions of the Presbyterian Church of the U.S.A.

KINDERGARTENS

Kaikwa Yochien, Tamade, Nishinari-ku, Osaka, Mrs. G. K, Chapman.

Muromachi Yochien, Muro-machi, Kyoto, Mrs. Harvey Brokaw.

Nishijin Yochien, Machiya-cho, Nakadachiuri-sagaru, Kyoto. Mrs. Harvey Brokaw.

Miller Yochien, Tamaki-cho, Tsu, Mrs. J. Hirao.

Yamada Yochien, Miyajiri-cho, Miss Jessie Riker.

Chihon Yochien, Oimachi, Moto Shiba, Tokyo, Mrs. T. D. Walser.

Kanazawa Yochien, Shimo Honda-machi, Kanazawa, Miss Irene Reiser.

Takaoka Yochien, Izumi-cho, Azana, Nishi Takaoka, Toyama ken, Miss Reiser.

Myojo Yochien, Noda, Yamaguchi, Miss Lillian Wells.

Rose Yochien, 1 chome, Tomioka, Otaru, Miss C. H. McCrory.

MIDDLE SCHOOLS

Meiji Gakuin, Shirokane, Shiba, Tokyo, D. Tagawa.

Wilmina Jo Gakko, Niemon-cho, Tamatsukuri, Osaka Mr. K. Morita.

Hokuriku Jo Gakko, 10 Kakinokibatake, Kanazawa, Mr. S. Nakazawa.

Hokusei Jo Gakko, Nishi 1 chome, Kita Shinji-cho, Miss Alice Monk.

Joshi Gakuin, 33 Kami Niban-cho, Kojimachi, Tokyo, Miss Tomiko Mitani.

COLLEGE

Meiji Gakuin, Shirokane, Shiba, Tokyo, D. Tagawa.

THEOLOGICAL SCHOOLS

Meiji Gakuin, Shirokane, Shiba, Tokyo, D. Tagawa.

Chuo Theological Seminary (Union), Kobe, Dr. S. P. Fulton.

(Co-operate in Baiko Jo Gakuin, Shimonoseki, in Deaf Oral School, Tokyo and in Woman's Christian College, Tokyo)

34. — Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

KINDERGARTENS

Ninomiya Yochien, 45 Kami Tsutsui, Kobe, Mrs. S. P. Fulton.

Nagata Yochien, 112, 4 chome, Yamate-dori, Kobe, Mrs. H. W. Myers.

Overflowing Love Yochien, Marugame, Mrs. J. W. Hassell.

Myojo Yochien, Nagoya, Miss Lelia Kirtland.

Shimizu Yochien, Nagoya, Mrs. L. C. M. Smythe.

Airin Yochien, Okazaki, Miss Florence Patton.
Mikuni Yochien, Takamatsu, Mrs. Takata.
Asahi Yochien, Toyohashi, Mrs. R. E. McAlpine.
Gifu Yochien, Gifu, Miss E. O. Buchanan.

MIDDLE SCHOOL

Kinjo Joshi Semmon Gakko, Nagoya, Mr. Y. Ichimura.

THEOLOGICAL SCHOOL

Chuo Theological Seminary, Kobe, Dr. S. P. Fulton.

INDUSTRIAL SCHOOL

Carrie McMillan Home, Kochi, Miss Annie Dowd.

35. — Reformed Church in America.

MIDDLE SCHOOLS

Ferris Seminary, 178 Bluff, Yokohama, Rev. L. J. Shafer.
Tozan Gakuin, 9 Higashi Yamate, Nagasaki, Rev. W. G. Hoekje.
Baiko Jo Gakuin, Shimonoseki, Mr. Hirotsu.

(Co-operate with 33 in Meiji Gakuin, Tokyo, and in Baiko Jo Gakuin)

36. — Reformed Church in the United States.

KINDERGARTENS

Seiai Yochien, Sendai-shi, Higashi Samban-cho, Mrs. D. B. Schneder.
Hizume Yochien, Hizume-machi, Iwate-ken, Mr. M. Sasahara.
Chitose Yochien, Yamagata-shi, Yamagata-ken, Mrs. C. D. Kriete.
Miharu Yochien, Miharu-machi, Fukushima-ken, Mr. M. Bannai.
Koshigaya Yochien, Koshigaya-machi, Saitama-ken, Rev. T. Nagao.
Iwatsuki Yochien, Iwatsuki-machi, Saitama-ken, Mr. T. Kuze.
Aiko Yochien, Tokyo-shi, Kanda-ku, Mrs. H. K. Miller.
Aomori Yochien, Aomori-shi, Aomori-ken, Rev. T. Taguchi.
Omiya Yochien, Omiya-machi, Saitama-ken, Rev. K. Yoshida.

MIDDLE SCHOOLS

Tohoku Gaknin (M), Sendai-shi, Higashi Nibancho, Rev. D. B. Schneder, D.D.

Miyagi Jo Gakko (F), Sendai-shi, Higashi Sambancho, Rev. A. K. Faust, Ph.D.

COLLEGES

Tohoku Gakuin (M), Sendai-shi, Minami Rokken-cho, Rev. D. B. Schneder, D.D.

Miyagi Jo Gakko (F), Sendai-shi, Higashi Sambancho, Rev. A. K. Faust, Ph.D.

THEOLOGICAL SCHOOL

Tohoku Gakuin (M), Sendai-shi, Minami-machi-dori, Rev. D. B. Schneder, D.D.

41. — Southern Baptist Convention.

KINDERGARTENS

Koishikawa Yochien, 58 Kago-machi, Koishikawa, Tokyo, Mrs. Amano.

Maizuru Yochien, 298 Jigyo, Higashi-machi, Fukuoka, Mrs. C. K. Dozier.

Kokura Yochien, 141 Konya-machi, Kokura, Mrs. J. H. Rowe.

Yawata Yochien, Yawata Baptist Church, Yawata, Mrs. J. H. Rowe.

Kure Yochien, Kure Baptist Church, Kure, Rev. Wada.

Sugamo Yochien, Nishi Sugamo, Tokyo, Rev. E. N. Walne.

MIDDLE SCHOOLS

Seinan Gakuin, Nishijin Machi, Fukuoka, C. K. Dozier.

Seinan Jo Gakuin, Itozu, Kokura, J. H. Rowe.

NIGHT SCHOOL

Koishikawa Night School, 58 Kago-machi, Koishikawa, Tokyo, Rev. E. Amano.

42. — Seventh Day Adventist.

MIDDLE SCHOOLS

Amanuma Gakuin, 171 Amanuma, Suginami-machi, Tokyo-fu, Mr. Shohei Miyake.

Nihon Saniku Gakuin, Kanno-mura, Kimitsu-gun, Chiba-ken, Mr. A. W. Nelson.

45 — Foreign Missionary Society of the United Brethren.

KINDERGARTENS

Harajuku Dobo Yochien, 70 Harajuku, Tokyo-fu.

Shibuya Yochien, Shimo Shibuya, Tokyo-fu.

Noda Dobo Yochien, Noda-machi, Chiba-ken.

Seiai Yochien, Zeze-machi, Otsu Shigai, Shiga-ken.

Kobe Dobo Yochien, Fukiai-machi, Kobe.

Kyoto Dobo Yochien, Higashi Maruta, Kawabata Higashi Iru, Kyoto.

NIGHT SCHOOL

Otsu Night School, Zeze-machi, Otsu Shigai, Shiga-ken.

46. — United Church of Canada.

KINDERGARTENS

Toyo Eiwa Jo Gakko Fuzoku Yochien, Tokyo-shi, Azabu-ku, 8 Torii Zaka, Miss M. M. Staples.

Aiseikwan Yochien, Tokyo Fuka, Kameido, 83 Sanchome, Miss A. W. Allen.

Azumacho Yochien, Tokyo Fuka, Ukeji, 387 Azumacho, Miss A. W. Allen.

Eiwa Yochien, Shizuoka-shi, Nishikusabuka-machi, Miss M. L. Rorke.

Futaba Yochien, Shizuoka-shi, Honda-cho, Miss M. L. Rorke.

Shizuhata Yochien, Shizuoka-shi, Inomiya, Miss M. L. Rorke.

Matsushiro Yochien, Hamamatsu-shi, Matsushiro-cho, Miss K. Drake.

Eiwa Jo Gakko Fuzoku Yochien, Kofu-shi, 324 Hyakkoku-machi, Miss M. Simpson.

Ichikawa Yochien, Yamanashi-ken, Ichikawa-machi, Miss M. Simpson.

Asahi Yochien, Nagano-shi, 12 Agata-machi, Miss L. Callbeck.

Serita Yochien, Nagano-shi, Naka Go Sho, Miss Callbeck.

Wakaba Yochien, Nagano-ken, Yashiro-machi, Miss E. Lediard.

Baika Yochien, Nagano-ken, Ueda-shi, Miss M. C. Scott. (Marubori-cho).

Tokida Yochien, Nagano-ken, Ueda-shi, Tokida-machi, Miss M. C. Scott.

Wakakusa Yochien, Nagano-ken, Mariko-machi, Miss M. C. Scott.

Aoba Yochien, Toyama-shi, Sogawa-cho, Miss M. E. Armstrong.

Higashi Bun-en, Toyama-shi, Kitashin-machi, Miss M. E. Armstrong.

Kyohoku Yochien, Toyama-shi, Jintsu-machi, Miss M. E. Armstrong.

Isurugi Yochien, Toyama-ken, Isurugi-machi. Miss M. E. Armstrong.

Shinjo Yochien, Toyama-ken, Shinjo Machi, Miss M. E. Armstrong.

Fukumitsu Yochien, Toyama-ken, Fukumitsu Machi, Miss E. G. Tweedie.

Kawakami Yochien, Kanazawa-shi, Shintate-machi, Sanchome, Miss E. L. Bates.

Baba Yochien, Kanazawa-shi, Baba Rokubancho, Miss Govenlock.

Shirokane Yochien, Kanazawa-shi, 12 Shirokane-cho Miss I. Govenlock.

Nomachi Yochien, Kanazawa-shi, Nomachi Sanchome, Miss E. L. Bates.

Hakui Yochien, Ishikawa-ken, Hakui Machi, Miss I. Govenlock.

Nanao Yochien, Ishikawa-ken, Noto, Nanao-machi, Ippon Sugi Dori, Miss I. Govenlock.

Eikan Yochien, Fukui-shi, Hoeikami-machi, Miss J. Gillespie.

Jonohashi Yochien, Fukui-shi, Miss Ada Killam.

Midori Yochien, Fukui-ken, Maruoka-machi, Miss Ada Killam.

Asahi Yochien, Fukui-ken, Ono-machi, Miss J. Gillespie.

Tsuruga Yochien, Tsuruga, Fukui-ken, Rev. C. P. Holmes.

PRIMARY SCHOOLS

Toyo Eiwa Jo Gakko Shogakka, Tokyo-shi, Azabu-ku, 8 Tori. Zaka, Miss F. G. Hamilton.

Nippori Airindan, 1502, Nippori Motokanasuki, Rev. P. G. Pricei

MIDDLE SCHOOLS

Toyo Eiwa Jo Gakko, Koto Jo Gakka, Tokyo-shi, Azabu-ku, 8 Torii Zaka, Miss F. G. Hamilton.

Shizuoka Eiwa Jo Gakko, Shizuoka-shi, Nishikusabuka-cho, Miss O. C. Lindsay.

Yamanashi Eiwa Jo Gakko, Kofu-shi, Atago-machi, Miss K. Greenbank.

THEOLOGICAL SCHOOLS

Co-operate with Aoyama Theological School, Woman's Department.

Co-operate with Kwansei Theological School.

COLLEGES

Co-operate with Woman's Christian College.

Co-operate with Kwansei Gakuin.

INDUSTRIAL SCHOOL

Cartmell Sewing School, Kofu-shi, 324 Hyakoku-machi, Miss Simpson.

NORMAL & TRAINING SCHOOL

Kindergarten Training School, Toyo Eiwa Jo Gakko Yochien Shihanka, Tokyo-shi, Azabu-ku, 8 Torii Zaka, Miss Hamilton.

NIGHT SCHOOLS

Negishi Night School, Tokyo, Kanasugi, Rev. P. G. Price.

Nomachi Night School, Kanazawa, Nomachi, Rev. W. R. McWilliams.

47.—United Christian Missionary Society.

KINDERGARTENS

Nakazato Yochien, Nakazato, Takinogawa, Tokyo-fu, Miss Nakazawa.

Morikawa-cho Yochien, Morikawa-cho, Hongo, Tokyo, Mr. H. Teranishi.

Matsugae-cho Yochien, Matsugae-cho, Koishikawa, Mrs. R. D. McCoy.

Asakusa Institute Yochien, Asakusa, Tokyo, Mr. Suzuka.

Tennoji Yochien, 3 chome, Daido, Tennoji, Osaka, Miss Rose T. Armbruster.

Akita Yochien, Nakanaga-cho, Akita-shi, Miss Jessie M. Trout.

Honjo Yochien, Higashi-cho, Honjo-machi, Akita-ken.

MIDDLE SCHOOLS

Seigakuin, Takinogawa, Tokyo-fu, Mr. K. Ishikawa.

Joshi Seigakuin, Nakazato, Takinogawa, Tokyo-fu, Mr. Y. Hirai.

THEOLOGICAL SCHOOLS

Co-operate with Aoyama Gakuin for men.

Joshi Seigakuin Shin Gakko, Nakazato-cho, Takinogawa, Tokyo-fu, Mr. Y. Hirai.

ENGLISH SCHOOLS

Osaka Eigo Gakko (Christy Institute) Saimon-mae, Tennoji, Osaka, Mr. W. H. Erskine.

Osaka Joshi Eigo Gakko (Christy Institute) Saimon-mae, Tennoji, Osaka, Mr. W. H. Erskine.

(Co-operate with Woman's Christian College).

48. — Universalist Convention.

KINDERGARTENS

Dai I Midori Yochien, Oimatsu-cho, Takata, Koishikawa, Tokyo, Miss Bernice W. Kent.

Ohayo Yochien, 5, 4 chome, Iidamachi, Kojimachi, Tokyo, Miss B. W. Kent

Dai 2 Midori Yochien, 63 Hitotsugi-cho, Akasaka, Tokyo, Miss B. W. Kent

Dojin Yochien, 1, 1 chome, Mizuochi-cho, Shizuoka-shi, Mrs. C. R. Stetson.

Dojin Yochien, 2096 Tennoji-machi, Sumiyoshi-ku, Osaka, Rev. K. Mizumukai.

50. — Woman's Union Missionary Society of America.

MIDDLE SCHOOL

Kyoritsu Jo Gakko, 212 Bluff, Yokohama, Miss Clara D. Loomis.

BIBLE TRAINING SCHOOL

Kyoritsu Joshi Shingakko, 212 Bluff, Yokohama, Miss Susan A. Pratt.

51. — Yotsuya Mission.

KINDERGARTENS

Ushigome Yochien, 3 chome, Shimogawa-cho, Ushigome, Tokyo.

Ushigome Yochien, 10 Yocho-machi, Ushigome, Tokyo.

Setagaya Yochien, 455 Taishido, Setagaya, Tokyo-fu.

Mikawashima Yochien, 3021 Mikawashima, Tokyo.

57. — Foreign Missions of the Presbyterian Church of England (Formosa)

MIDDLE SCHOOLS

Presbyterian Middle School, Tainan, Formosa, Rev. E. Band, M.A.

Presbyterian Girls' School, Tainan, Formosa, Miss J. Galt, B. A.

THEOLOGICAL SCHOOL

Presbyterian Theological College, Tainan, Formosa, Rev. W. E. Montgomery, B.D.

58. — Board of Foreign Missions, Presbyterian Church in Canada.

KINDERGARTENS

Daitotei Yochien, Taihoku, Formosa, Miss Ada Adams.

Bankah Yochien, Taihoku, Formosa, Miss Ada Adams.

Soren Yochien, Taihoku, Formosa, Miss Ada Adams.

Shinchiku Yochien, Shinchiku, Formosa, Miss Ada Adms.

MIDDLE SCHOOL

Tamsui Middle School, Tamsui, Formosa, Rev. G. W. Mackay, M.A.

Girls' High School, Tamsui, Formosa, Miss M. Clazie.

THEOLOGICAL SCHOOL

Theological College, Tamsui, Formosa, Rev. Hugh MacMillan, B.A.

NORMAL TRAINING SCHOOLS.

Bible Training School for Women, Tamsui, Formosa, Miss Alma Burdick.

Nurses' Training School, Taihoku, Formosa, Dr. Gushue Taylor (M.S., M.B., F.R.C.S.)

DIRECTORY OF RELIGIOUS AND SOCIAL ORGANIZATIONS

H. D. Hannaford

---

1. Denominational Headquarters of Japanese Churches.
   1) Finrando Ha Fukuin Ruteru Kyokwai (Finland Lutheran Church).
      Mr. Sogoro Ushimaru.
      Higashi No, Iida-machi, Nagano-ken.
   2) Fukyu Fukuin Kyokwai.
      Dr. Emil Schiller.
      No. 10, Noboribata, Shogoin-cho, Kyoto.
   3) Horinesu Kyokwai (Holiness Church).
      No. 391, Kashiwagi, Yodobashi-machi, Tokyo-fu.
   4) Kami No Kyokwai (Church of God).
      Mr. Ukichi Yajima.
      No. 3510, Aza Uzawa, Shimo Nerima-mura, Tokyo-fu.
   5) Kirisuto Doshinkai.
      No. 4, 3-chome, Nishiki-cho, Kanda-ku, Tokyo.
   6) Kirisuto Kyokwai.
      Sei Gakuin, Nakasato-cho, Takinogawa, Tokyo-fu.
   7) Kirisuto Yukai (Society of Friends).
      Mr. Seiju Hirakawa.
      No. 13, 1-chome, Mita Dai Machi, Shiba-ku, Tokyo.
   8) Kurisuchan Saiensu Kyokwai (Christian Science Church).
      Sankaido Building, Tameike, Akasaka-ku, Tokyo.
   9) Kyuseigun Honei (Salvation Army).
      No. 5, Hitotsubashi Dori, Kanda-ku, Tokyo.
   10) Nihon Araiansu Kyokai.
      Mr. Kagemori Kajihara.
      Tobiya-machi, Funaka-machi, Ashina-gun, Hiroshima-ken.

11) Nihon Baputesuto Kyokwai (Baptist Church).
Misaki Kaikan, No. 4, 1-chome, Misaki-cho, Kanda-ku, Tokyo.

12) Nihon Dendo Tai.
Kirisuto Dendo Kan, Shinkaichi, Minatogawa, Kobe.

13) Nihon Dobo Kirisuto Kyokwai (United Brethren Church).
Mr. Chukichi Yasuda.
Higashi Maruta-machi, Kawabata Higashi Iru, Kyoto.

14) Nihon Dojin Kirisuto Kyokwai.
Mr. Aishi Terazawa.
No. 164, Kita Anto, Shizuoka.

15) Nihon Domei Kirisuto Kyokwai.
Mr. Kohei Sugimoto.
No. 1272, Tori-machi, Chiba.

16) Nihon Fukuin Kyokwai (Evangelical Church).
Mr. Kinzo Shinohara.
No. 500, Shimo Ochiai, Ochiai, Tokyo-fu.

17) Nihon Fukuin Ruteru Kyokwai (Lutheran Church).
No. 218, Nishi Okubo, Tokyo-fu.

18) Nihon Jiyu Mesojisuto Kyokwai (Free Methodist Church).
Mr. Saichi Oya.
No. 1260, Tennoji-machi, Sumiyoshi-ku, Osaka.

19) Nihon Kirisuto Kyokwai.
No. 3, 4-chome, Shin-machi, Akasaka-ku, Tokyo.

20) Nihon Kumiai Kirisuto Kyokwai.
Daido Building, 1-chome, Tosabori Dori, Nishi-ku, Osaka.

21) Nihon Kurisuchyan Kyokwai.
Mr. Kikutaro Matsuno.
No. 26, Kasumi-cho, Azabu-ku, Tokyo.

22) Nihon Mesojisuto Kyokwai (Methodist Church).
No. 8, Takaki-cho, Akasaka-ku, Tokyo.

23) Nihon Mifu Kyokwai (Methodist Protestant Church).
Mr. Yakumo Tsugawa.
No. 21, 2-chome, Minami Nagashima-cho, Naka-ku, Nagoya.

24) Nihon Nazaren Kyokwai.
Mr. Hiroshi Kidagawa.
Hon-machi, 7-Jo Sagaru, Kyoto.

25) Nihon Seikokai.
Bishop's Office, No. 9, Onden Aoyama, Tokyo-fu.

26) Sebunsu De Adobenchisuto Kyokwai (Seventh Day Adventist Church).
No. 171, Amanuma, Suginami-cho, Tokyo-fu.

27) Seisho Shinrikan.
Mr. Kotaro Chikuyama.
No. 3, Rosoku-machi, Kanda-ku, Tokyo.

28) Sekai Senkyodan.
No. 391, Kashiwagi, Yodobashi-machi, Tokyo-fu.

2. American Mission to Lepers.
Rev. A. Oltmans, D.D., District Secretary.
No. 2, Meiji Gakuin, Shirokane, Shiba, Tokyo.

3. Christian Endeavor Union (Kyoreikai).
Yokohama Kumiai Kyokwai, No. 1, Miyazaki-cho, Naka-ku, Yokohama.

4. Federation of Christian Missions.
Mr. Guy C. Converse, Secretary.
Sumiyoshi, Hyogo-ken.

5. Japan Christian Education Association (Nihon Kirisutokyo Kyoiku Domei Kai).
Mr. Shinzo Suemitsu, Secretary.
Chu Gaku Bu, Doshisha University, Kyoto.

6. Japan Kindergarten Union.
Miss Luella Rorke, Secretary.
Eiwa Jo Gakko, Shizuoka.

7. Japanese Language School.
Mr. Gilbert Bowles, Acting Director.
Misaki Kaikan, No. 4, 1-chome, Misaki-cho, Kanda-ku, Tokyo.

8. Kakusei Kai.
Mr. Yusaku Murakami.
(Temporary Office) No. 41, Otsuka Naka-machi, Koishikawa-ku, Tokyo.

9. National Christian Council (Nihon Kirisutokyo Renmei).
Rev. Akita Ebizawa, Secretary.
No. 10, Omote Sarugaku-cho, Kanda-ku, Tokyo.

10. National Sunday School Association (Nihon Nichiyo Gakko Kyokwai).
No. 8, 1-chome, Nishiki-cho, Kanda-ku, Tokyo.

11. National Temperance League (Nihon Kokumin Kinshu Domei).
Mr. Hampei Nagao, President.
No. 10, Omote Sarugaku-cho, Kanda-ku, Tokyo.

12. National W. C. T. U. (Kirisutokyo Fujin Kyofukai).
    Mrs. Tsuneko Gauntlett, Secretary.
    No. 360, Hyakunin-cho, Okubo, Tokyo-fu.
13. National Y.M.C.A. (Nihon Kirisutokyo Seinenkai Domei).
    Mr. Mitsuaki Kakehi, General Secretary.
    No. 10, Omote Sarugaku-cho, Kanda-ku, Tokyo.
14. National Y.W.C.A. (Kirisutokyo Joshi Seinenkai Nihon Domei).
    Miss Kotoko Yamamoto, General Secretary.
    No. 10, Omote Sarugaku-cho, Kanda-ku, Tokyo.
15. Union Hymnal Committee (Sanbika Iin).
    Mr. Hajime Watanabe, Secretary.
    No. 257, Asagaya, Tokyo-fu.
16. White Cross Society (Hakujujikai).
    No. 10, 1-chome, Nishiki-cho, Kanda-ku, Tokyo.
17. World Alliance for International Friendship through the Churches, Japan Executive Committee (Nihon Kokusai Shinzen Kirisutokyo Sekai Renmei).
    Mr. Kikutaro Matsuno, Secretary.
    26 Kasumi-cho, Azabu, Tokyo.

STATISTICS FOR 1929

PREPARED BY

T. A. YOUNG P. S. MAYER

LIST OF MISSION BOARDS & CHURCHES

The initials used are the standard forms for America, India, China and Japan.

1.	ABCFM.	American Board of Commissioners for Foreign Missions.
2.	ABF.	American Baptist Foreign Mission Society.
3.	AEPM.	Allgemeiner Evangelisch-Protestantischer Missions-verein.
4.	AFP.	Foreign Missionary Association of Friends of Philadelphia.
5.	AUBM.	Australian Board of Missions (Anglican).
6.	AG.	Assembly of God.
7.	BS.	American Bible Society.
		British and Foreign Bible Society.
8.	CC.	Mission Board of the Christian Church.
9.	CG.	Church of God.
10.	CLS.	Christian Literature Society.
11.	CMA.	Christian Missionary Alliance.
12.	CMS.	Church Missionary Society.
13.	EC.	Evangelical Church of North America.
14.	FMA.	General Mission Board of the Free Methodist Church of North America.
15.	IND.	Independent of any Society.
16.	JEB.	Japan Evangelistic Band.
17.	JBTS.	Japan Book and Tract Society.
18.	JRM.	Japan Rescue Mission.
19.	KK.	Kumiai Kyokwai (Congregational).
20.	LCA.	Board of Foreign Missions of the United Lutheran Church of America.
21.	LEF.	The Lutheran Gospel Association of Finland.
22.	MEFB.	Board of Foreign Missions of the Methodist Episcopal Church.
23.	MES.	Board of Foreign Missions of the Methodist Episcopal Church South.
24.	MP.	Board of Foreign Missions of the Methodist Protestant Church.

25.	MSCC.	Missionary Society of the Church of England in Canada.
26.	NKK.	Nihon Kirisuto Kyokwai (Presbyterian and Reformed).
27.	NMK.	Nihon Methodist Kyokwai (UCC, MEFB, MES).
28.	NSK.	Nippon Seikokwai (CMS, MSCC, SPG, AUBM, PE).
29.	OMJ.	Omi Mission
39.	OMS.	Oriental Missionary Society.
31.	PBW.	Pentecostal Bands of the World.
32.	PE.	Domestic and Foreign Missionary of the Protestant Episcopal Church in America.
33.	PN.	Board of Foreign Missions of the Presbyterian Church of the United States of America.
34.	PS.	Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
35.	RCA.	Reformed Church in America.
36.	RCUS.	Reformed Church in the United States.
37.	EC.	Roman Catholic Church.
38.	ROC.	Russian Orthodox Church.
39.	SA.	Salvation Army.
40.	SAM.	Scandinavian America Alliance Mission.
41.	SBC.	Southern Baptist Convention.
42.	SDA.	Seventh Day Adventists.
43.	SE.	Sisters of the Epiphany.
44.	SPG.	Society for the Propagation of the Gospel in Foreign Parts.
45.	UB.	Foreign Missionary Society of the United Brethren in Christ.
46.	UCC.	United Church of Canada.
47.	UCMS.	United Christian Missionary Society.
48.	UGC.	Universalist General Convention.
49.	WM.	Wesleyan Methodist Convention of America.
50.	WU.	Woman's Union Missionary Society of America.
51.	YMJ.	Yotsuya Mission.
52.	YMCA-A	Young Men's Christian Association (America National Council).
	YMCA-T	Government School Teachers Affiliated with YMCA.
53.	YWCA.	Young Women's Christian Association of the United States of America,

54. WSSA. World's Sunday School Association.
55. KCA. Kagawa Co-operators in America.
56. MBW. Missionary Bands of the World.

FORMOSA

57. EPM. Foreign Missions of the Presbyterian Church of England.
58. PCC. Board of Foreign Missions, Presbyterian Church in Canada.

1. PERSONNEL

1. Total Foreign Staff.
2. Ordained men.
3. Unordained men
4. Wives.
5. Foreign Unmarried Women.
6. Physicians, Men.
7. Physicians, Women.
8. Nurses.
9. Short term workers (Medical).
10. Total Native Staff.
11. Ordained men.
12. Unordained men.
13. Women workers.
14. Professing Christians.

			A. FOREIGN STAFF								B. NATIVE STAFF				
			1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	ABCFM	1869.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2.	ABF	1872.....	53	11	4	15	23	0	0	0	0	280	27	107	146	251
3.	AEPM	1886.....	4	2	0	2	0	0	0	0	0	9	4	0	5	...
4.	AFP	1885.....	13	0	5	5	3	0	0	0	0	39	0	9	30	27
5.	AUBM	1914.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6.	AG	1908.....	15	3	1	4	7	0	0	0	0	8	1	2	5	8
7.	BS	1876.....	4	1	1	2	0	0	0	0	0	59	0	59	0	59
8.	CC	1887.....	10	4	0	4	2	0	0	0	0	32	13	3	16	32
9.	CG	1910.....	3	1	0	1	1	0	0	0	0	0	0	0	0	0
10.	CLS	1912.....	4	1	1	0	2	0	0	0	0	9	0	3	6	9
11.	CMA	1895.....	9	3	1	2	3	0	0	0	0	18	3	10	5	18
12.	CMS	1869.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13.	EC	1875.....	17	4	0	4	9	0	0	0	0	117	27	17	73	116
14.	FMA	1903.....	9	3	0	3	3	0	0	0	0	28	18	7	3	28
15.	IND	.....	16	0	5	4	7	0	0	0	0	48	6	26	16	42
16.	JEB	1900.....	26	1	8	9	8	0	0	0	0	29	4	21	4	25
17.	JBTS	1874.....	2	0	1	1	0	0	0	0	0	2	0	2	0	2
18.	JRM	1920.....	12	0	0	0	12	0	0	5	0	12	0	0	12	12
19.	KK	1869.....	61	15	3	17	26	0	0	0	0	227	138	76	13	...

			1	2	3	4	5	6	7	8	9	10	11	12	13	14
20.	LCA	1893.....	40	14	0	14	12	0	0	1	0	90	21	50	19	56
21.	LEF	1900.....	14	6	0	6	2	0	0	0	0	15	4	7	4	15
22.	MEFB	1873.....	65	14	1	15	35	0	0	0	0	380	3	43	334	...
23.	MES	1886.....	75	21	4	23	27	0	0	0	0	...	...	...	...	...
24.	MP	1880.....	12	3	0	2	7	0	0	0	0	122	17	58	47	100
25.	MSCC	1888.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
26.	NKK	.....	...	...	...	...	...	...	...	...	...	435	215	197	23	...
27.	NMK	1873.....	0	0	0	0	0	0	0	0	0	362	253	0	109	362
28.	NSK	1859.....	218	49	10	49	110	2	1	2	0	331	213	55	63	...
29.	OMJ	1905.....	3	0	1	1	1	0	0	0	0	26	3	9	14	24
30.	CMS	1901.....	0	0	0	0	0	0	0	0	0	227	61	140	26	227
31.	PBW	1912.....	5	2	0	1	2	0	0	0	0	10	2	7	1	7
32.	PE	1859.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
33.	PN	1859.....	58	17	0	16	25	0	0	0	0	190	11	79	100	...
34.	PS	1885.....	48	18	0	18	12	0	0	0	0	51	9	29	13	...
35.	RCA	1859.....	38	13	0	11	14	0	0	0	0	106	9	77	20	62
36.	RCUS	1879.....	50	14	5	17	14	0	0	0	0	211	38	104	69	169
37.	RC	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
38.	ROC	1877.....	...	...	..	...	...	...	...	...	...	...	...	...	...	...
39.	SA	1895.....	17	8	0	8	1	0	0	0	0	489	195	51	243	489
40.	SAM	1891.....	4	2	0	1	1	0	0	0	0	10	5	4	1	10
41.	SBC	1886.....	22	8	0	8	6	0	0	0	0	23	15	7	1	...
42.	SDA	1896.....	28	4	9	13	2	1	0	2	0	30	8	13	9	22
43.	SE	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
44.	SPG	1873.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45.	UB	1895.....	4	2	0	2	0	0	0	0	0	37	11	8	18	37
46.	UCC	1873.....	78	22	0	20	36	0	0	0	0	192	0	35	157	...
47.	UCMS	1883.....	19	6	0	6	7	0	0	0	0	108	20	40	48	53
48.	UGC	1890.....	7	2	0	2	3	0	0	0	0	16	5	1	10	...

			1	2	3	4	5	6	7	8	9	10	11	12	13	14
49.	WM	1919.....	2	1	0	1	0	0	0	0	0	8	1	7	0	...
50.	WU	1871.....	5	0	0	0	5	0	0	0	0	26	4	3	19	24
51.	YMJ	1901.....	7	2	0	2	3	0	0	0	0	64	8	37	19	64
52.	YMCA	1889.....	25	0	13	11	1	0	0	0	0	54	0	54	0	54
53.	YWCA	1904.....	19	0	0	0	19	0	0	0	0	35	0	0	35	...
54.	WSSA	1915.....	0	0	0	0	0	0	0	0	0	6	0	3	3	...
55.	KCA	.....	1	0	0	0	1	0	0	0	0	0	0	0	0	0
56.	MBW	.....	3	1	0	1	1	0	0	0	0	11	3	3	5	11
57.	EPM	1865.....	24	4	4	8	8	3	0	1	0	146	24	90	32	116
58.	PCC	1872.....	21	3	3	6	9	2	0	4	0	97	10	52	35	...
	Totals.....		1170	285	80	335	470	8	1	15	0	4825	1409	1605	1811	...

C. EVANGELISTIC

15. Organized Churches.
16. Self-supporting Churches.
17. Preaching Places, not in 15.
18. Communicants added.
19. Total Columns 20 & 21.
20. Communicants.
21. Baptized Non-communicants.
22. Sunday Schools.
23. S. S. Teachers.
24. Teachers and Pupils.
25. Contributions to Christian Work in Yen.

	15	16	17	18	19	20	21	22	23	24	25
2. ABF	37	16	23	349	4406	4406	0	130	458	9212	45,078.00
3. AEPM	5	1	0	23	575	570	5	6	10	295	2,977.95
4. AFP	10	0	4	56	733	733	0	13	45	973	4,241.00
6. AG	6	0	4	0	0	0	0	16	14	500	...
7. BS	...	...	...	...	...	...	...	...	...	...	...
8. CC	16	1	10	101	1697	1697	0	24	94	1503	8,639.00
9. CG	3	0	1	0	120	120	0	5	20	325	...
11. CMA	20	4	0	125	556	556	0	22	45	1100	11,419.28
13. EC	30	1	10	247	2010	2010	0	48	182	3197	25,344.71
14. FMA	13	5	7	108	1417	817	600	30	110	2239	19,215.19
16. JEB	5	0	0	0	170	170	0	18	31	834	2,233.00
18. JRM	1	0	7	25	65	65	0	9	12	555	110.03
19. KK	169	84	112	1373	28185	28185	0	243	1614	23067	453,275.00
20. LCA	15	0	15	304	2089	1824	265	50	160	2924	13,939.00
21. LEF	8	0	15	42	1340	1340	0	14	32	477	1,759.00
24. MP	21	6	15	251	2959	2959	0	54	187	3300	18,636.00
26. NKK	283	129	82	2756	48658	44762	3896	464	1961	37661	463,319.00
27. NMK	204	90	137	2638	32783	32783	...	564	2232	47490	315,225.00
28. NSK	243	39	...	1220	23253	9507	13746	342	1200	22668	219,630.30
29. OMJ	0	0	8	8	98	0	0	18	67	570	630.00
30. CMS	205	205	234	2214	9667	7874	...	214	479	7808	221,272.49

	15	16	17	18	19	20	21	22	23	24	25
31. PBW	6	0	0	667	184	120	64	8	11	241	1,485.00
33. PN	58	0	35	298	3881	3881	0	101	800	6986	32,159.00
34. PS	96	46	50	466	5252	3755	1497	119	342	8034	62,176.82
35. RCA	17	...	14	152	1037	868	169	44	1773	82	7,574.27
36. RCUS	49	11	42	529	6371	6017	354	106	394	8672	42,650.18
39. SA	121	0	0	0	0	0	0	121	430	...	...
40. SAM	9	2	4	85	734	0	0	16	46	1059	4,764.14
41. SBC	17	6	12	193	2467	2467	...	37	175	2475	20,166.95
42. SDA	12	0	10	64	596	596	0	14	64	432	31,000.00
45. UB	20	4	3	166	1960	1864	96	30	148	2198	25,509.96
47. UCMS	23	3	15	155	1852	1852	0	32	135	2243	18,414.50
48. UGC	5	0	0	36	333	333	0	8	41	620	1,500.00
49. WM	5	0	1	0	0	139	0	9	32	650	3,680.00
50. WU	5	0	2	28	90	90	0	43	47	1114	800.00
51. YMJ	8	4	58	171	0	720	0	66	160	3000	5,062.00
56. MBW	4	0	3	26	180	100	0	6	6	360	2,633.96
57. EPM	94	30	11	345	13145	6402	6743	91	883	7041	50,884.00
58. PCC	54	6	14	146	5318	3044	2274	...	277	2407	25,958.06
Totals	1897	693	959	15367	204181	172,627	29707	3135	14717	214,312	2,113,361.79

NOTE:

The statistics of the American Board mission are included in those of the Kumiai Church (19).

The statistics for all Anglican and American Episcopalian missions are recorded under the NSK (28) figures.

The statistics of the Presbyterian and Reformed missions are partly recorded in the NKK (26) figures.

The statistics of all Methodist missions are partly recorded under NMK (27) figures.

The O.M.S. (Holiness Church) gives no support to its organized congregations. Hence all are listed as self-supporting.

The Salvation Army gives no report for membership, Sunday School enrollment and total contributions. Last year 7141 Sunday School scholars and contributions amounting to Y455,546.00 were reported.

No statistics from the Roman Catholic and Greek Catholic churches could be obtained.

To Bishop Basil of Kobe we are indebted for the following figures of the Roman Catholic church, taken from a Catholic weekly published in England. Church membership in Japan: 1927 87,581; 1928 89,390. Foreign priests, 172; native priests, 49. More than half of the total number of Christians live in the Nagasaki diocese.

D. EDUCATIONAL WORK

26. Kindergartens.
27. No. of Pupils.
28. Primary Schools.
29. No. of Pupils.
30. Middle Schools, Men.
31. Enrollment.
32. Middle Schools, Women.
33. Enrollment.
34. Theological Schools, Men.
35. Enrollment.
36. Bible Training Schools, Women.
37. Enrollment.

	26	27	28	29	30	31	32	33	34	35	36	37
2. ABF	28	1234	0	0	1	598	3	771	1	5	1	18
3. AEPM	1	40	0	0	0	0	0	0	0	0	0	0
4. AFP	4	114	0	0	0	0	1	230	0	0	0	0
6. AG	1	12	0	0	0	0	0	0	0	0	1	12
8. CC	9	346	0	0	0	0	1	15	0	0	0	0
11. CMA	0	0	0	0	0	0	0	0	1	35	0	4
13. EC	16	809	0	0	0	0	0	0	0	3	1	32
14. FMA	0	0	0	0	0	0	0	0	1	20	0	0
16. JEB	0	0	0	0	0	0	0	0	2	26	0	0
19. KK	33	1754	1	40	1	1021	7	2795	2	64	1	15
20. LCA	6	197	0	0	1	692	1	129	1	14	0	0
21. LEF	1	40	0	0	0	0	0	0	0	0	0	0
22. MEFB	14	1086	0	0	3	2290	5	2849	1	99	1	38
23. MES	31	1448	1	214	1	808	1	340	1	51	1	26
24. MP	6	356	1	139	1	1268	1	546	0	0	0	0
28. NSK	74	2947	1	67	3	1315	5	2014	2	54	2	32
29. OMJ	2	39	0	0	0	0	0	0	0	0	0	0
30. OMS	0	0	0	0	0	0	0	0	1	31	1	21
33. PN	10	611	0	0	1	1000	5	1828	1	86	0	0
34. PS	11	421	0	0	0	0	1	600	1	50	0	0
35. RCA	0	0	0	0	2	1183	2	529	0	16	0	0

	26	27	28	29	30	31	32	33	34	35	36	37
36. RCUS	9	328	0	0	1	543	1	242	1	20	1	15
39. SA	1	78	0	0	0	0	0	0	1	37	1	37
41. SBC	6	258	0	0	1	471	1	341	1	8	...	...
42. SDA	0	0	0	0	0	0	0	0	1	36	1	30
45. UB	9	373	0	0	0	0	0	0	0	0	0	0
46. UCC	38	1871	2	380	0	0	3	587	0	0	0	0
47. UCMS	7	345	0	0	1	206	1	385	0	7	0	1
50. WU	0	0	0	0	0	0	1	100	0	0	1	36
51. YMJ	4	200	0	0	0	0	0	0	0	0	0	0
57. EPM	0	0	0	0	1	226	1	218	1	28	1	52
58. PCC	4	289	0	0	1	220	1	85	1	18	1	34
Totals	325	15196	6	840	19	11841	42	14594	21	708	15	403

NOTE:

E. C., C. C. and U.C.M.S. co-operate with Aoyama Gakuin in Theological Training for men.
U.C.M.S. and U.C.C. co-operate with Aoyama Gakuin in Theological Training for women.
P.N. and R.C.A. co-operate in Theological Training at Meiji Gakuin.
P.N. and P.S. co-operate in Theological Training for men in Kobe Theological Seminary.
M.E.S. and U.C.C. co-operate in Theological Training at Kwansei Gakuin.

D. EDUCATION WORK

38. Colleges, Men.
39. Enrollment.
40. Colleges, Women.
41. Enrollment.
42. Industrial Schools.
43. Enrollment.
44. Night Schools.
45. Enrollment.
46. Normal Training Schools.
47. Enrollment.
50. Nurses' Schools.
51. Enrollment.
52. Educational fees, Yen.

		38	39	40	41	42	43	44	45	46	47	50	51	52
2.	ABF	1	58	2	105	0	0	11	497	1	58	0	0	12672500
3.	AEPM	0	0	0	0	0	0	3	104	0	0	0	0	235000
4.	AFP	0	0	0	0	0	0	1	15	0	0	0	0	...
8.	CC	0	0	0	0	0	0	0	0	0	0	0	0	585642
13.	EC	0	0	0	0	0	0	2	200	0	0	0	0	2182911
19.	KK	1	2102	4	1083	3	82	3	259	1	31	0	0	40000000
20.	LCA	0	0	0	0	0	0	0	0	0	0	0	0	4500000
21.	LEF	0	0	0	0	0	0	0	0	0	0	0	0	47300
22.	MEFB	1	940	1	171	0	0	2	164	0	0	0	0	29107300
23.	MES	1	1110	1	105	1	176	2	1137	1	58	0	0	21565758
24.	MP	0	0	0	0	0	0	0	0	0	0	0	0	7826400
28.	NSK	1	1138	0	0	3	148	3	70	1	21	1	70	25136400
29.	OMJ	0	0	0	0	0	0	2	30	0	0	0	0	10100
33.	PN	1	300	0	0	0	0	0	0	0	0	0	0	10299000
34.	PS	0	0	1	100	1	50	0	0	0	0	0	0	3371100
35.	RCA	0	0	0	0	0	0	0	0	0	0	0	0	11560727
36.	RCUS	1	259	1	159	0	0	0	0	0	0	0	0	6880000
41.	SBC	1	268	0	0	0	0	0	0	0	0	0	0	7078717
45.	UB	0	0	0	0	0	0	2	51	0	0	0	0	984365
46.	UCC	0	0	0	0	1	49	6	229	1	42	0	0	5117700

	38	39	40	41	42	43	44	45	46	47	50	51	52
47. UCMS	0	0	0	0	0	0	1	525	0	0	0	0	5000000
50. WU	0	0	0	0	0	0	0	0	0	0	0	0	750000
52. YMCA	0	0	0	0	0	0	9	7000	0	0	0	0	...
57. EPM	0	0	0	0	0	0	0	0	0	0	0	0	4274600
58. PCC	0	0	0	0	0	0	0	0	0	0	1	20	1887500
Totals	8	6175	10	1723	9	505	47	10281	5	217	2	90	201073020

E. MEDICAL WORK

53. Native Physicians, Men.
54. Native Physicians, Women.
55. Trained Assistants, Men.
56. Trained Assistants, Women.
57. No. Hospitals & Sanitoria.
58. Total No. Beds.
59. No. In-patients treated.
60 No. Dispensaries.
61. No. Dispensary Treatments.
62. No. Outside visits.
63. No. Major Operations.
64. No. Minor Operations.
65. Total No. Patients.
66. Total No. Treatment.
67. Total Medical Fees, Yen.

	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
2. ABF	0	0	0	0	0	0	0	1	39978	0	0	0	2437	0	0
15. IND	3	0	0	3	7	70	70	2	2128	2198	0	50	170	300	38,014.00
16. JEB	2	3	1	6	1	30	171	1	730	149	0	76	901	5969	5,752.00
19. KK	3	0	2	2	1	6	4	0	0	0	0	85	1336	27436	...
28. NSK	45	6	15	19	4	322	2888	3	84010	...	0	0	15466	170461	368,633.00
29. OMJ	1	0	0	0	1	50	119	1	293	51	0	39	412	...	6,902.00
39. SA	9	1	0	0	1	170	384	3	13045	0	0	702	12816	54261	70,302.46
46. UCC	1	0	1	2	0	0	0	1	0	0	0	0	11430	0	2,400.00
47. UCMS.....	1	0	0	0	0	0	0	1	1100	0	0	0	308	0	128.30
57. EPM	3	0	10	19	2	115	2697	0	0	200	1128	528	6153	18290	46,614.52
58. PCC	2	0	2	3	1	59	668	1	5278	4699	129	230	3343	10535	5,000.00
Totals.....	70	10	31	54	18	813	7001	14	146,562	7297	1257	1710	54772	287,252	¥543,746.28

F. PHILANTHROPIC WORK

68. No. Orphanages.
69. Total Inmates.
70. No. Leper Asylums.
71. Total Inmates.
72. Christians in Column 71.
73. No. Institutions for Blind.
74. Total Inmates.
75. No. Rescue Homes.
76. Total Inmates.
77. No. Industrial Homes.
78. Total Inmates.

	68	69	70	71	72	73	74	75	76	77	88
13. EC	1	47	0	0	0	0	0	0	0	0	0
15. IND	2	116	3	320	0	0	0	0	0	0	0
18. JRM	0	0	0	0	0	0	0	1	50	0	0
19. KK	2	119	0	0	0	0	0	0	0	0	0
20. LCA	1	20	0	0	0	0	0	0	0	3	150
22. MEFB	1	11	0	0	0	1	31	0	0	0	0
24. MP	0	0	0	0	0	1	44	0	0	0	0
28. NSK	5	239	2	224	...	1	67	0	0	0	0
39. SA	2	43	0	0	...	0	0	4	55	3	268
46. UCC	3	39	0	0	0	0	0	0	0	3	118
Totals	17	688	5	544	0	3	142	5	105	9	536

G. LITERATURE PRODUCTION

79. No. Christian Books Published This Year.
80. Total No. Books Sold This Year.
81. No. Portions or Tracts Published This Year.
82. Total No. Sold This Year.
83. Amount in Yen Received for Sales This Year.

		79	80	81	82	83
7.	BS. (Brit.)	315531	307084	240405	228306	...
7.	BS. (Amer.)	1059626	900605	...	...	¥92,996.73
10.	CLS	58800	...	446350	...	16,626.39
17.	JBTS	20000	...	190000	587012	63,001.00
28.	NSK	...	16293	...	12076	15,053.74
29.	OMJ	0	500	...	5000	6,000.00
30.	OMS	160500	101700	...	...	15,946.00
31.	PBW	...	...	110000	111000	...
39.	SA	87850	79401	1604533	1701703	72,358.99
41.	SBC	3000	...	300000	...	3,623.93
46.	UCC	...	...	50000	60000	6,000.00
57.	EPM	30000	7260*	318000	59869*	6,500.00
	Totals	1,735,307	1,412,843	3,259,288	2,764,966	¥298,106.78

* 57. These include Bibles and Books published in Shanghai.

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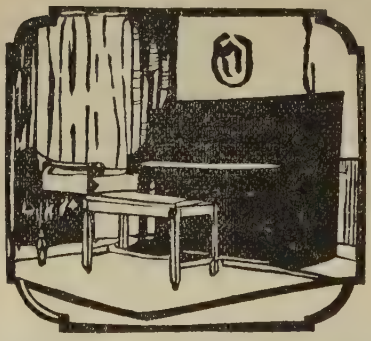

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